THE CHURCHMAN.

VOL. X.—No. 5.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

WHOLE NUMBER 473.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, APRIL 11, 1840. BY JAMES A. SPARKS, 124 FULTON-ST. } TERMS—$3.00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

SABBATH MORNING HYMN.

I.

O Thou that sit'st enthron'd above the skies,
Yet deign'st to hear thy sinful creatures pray :
We come to pay our morning sacrifice,
And consecrate to Thee the op'ning day ;—
Another Sabbath, sweet, auspicious, blest,
Sacred to worship—sacred day of rest.

II.

With contrite hearts we would our sins confess,
And look for help, with longing eyes above,
For mercies undeserv'd our thanks express,—
The countless gifts of thy paternal love ;
And bow before thy throne in humble prayer,
And lay our wants and woes submissive there.

III.

Accept the off'ring of the contrite heart,
Illume our darkness with thy heav'nly rays,
The vital warmth of love divine impart,
And tune our tongues to songs of grateful praise.
Rest to our souls—the promis'd rest bestow :
Foretaste of that which heav'nly spirits know.

IV.

Spirit of Wisdom, Strength, and Grace, abide
In sweet communion with our souls to-day ;—
Wisdom impart our heavenward steps to guide,
Strength to endure through all our weary way,
And Grace divine, in Christ still freely given,
To make us meet to rest with thee in Heaven.

B.

New York, March 8, 1840.

From "The Cathedral."

THE DAILY SERVICE.

Where two or three are gathered together in my name, there am I in the midst of them.

And are we then alone on holy ground,
Most gracious Father? Are we then alone,
Because the world regards not, and is gone?
Where are the solemn dead which lie around,
Are they not with us? Are thy courts not crown'd
With spiritual hosts about, while the sweet tone
Still lingers round thine altar? Are they flown,
Bearing no more to see their God disown'd?
Has the great Michael left us, mighty arm,
Gabriel our fortitude, and the blest charm
Of Raphael's healing name? In my heart's fear
I heard a voice, "Be still, and lowly bend;
While two or three remain, thy Lord is here,
And where His presence is, His Hosts attend."

THE HISTORY OF THE PRAYER BOOK OF THE CHURCH OF ENGLAND.

BY EDWARD BERENS.

CHAPTER III.

The Prayer Book under Queen Mary.—Troubles at Frankfort.

Mary succeeded to the crown in July, 1553. In the month of October in that year, an act of Parliament was passed for the purpose of suppressing King Edward's Liturgy, and restoring that in use at the time of King Henry the Eighth. The preamble sets forth, "That forasmuch as by divers and several acts, as well the Divine Service and good administration of the sacraments, and divers other matters of religion, (which we and our forefathers found in the Church of England, to us left by the authority of the Catholic Church,) be partly altered, and in some part taken from us, and in place thereof, new things imagined and set forth by the said act, such as a few, of singularity have devised; whereof hath ensued amongst us in very small time, numbers of divers and strange opinions, and diversities of sects, and thereby grown great unquietness and much discord, to the great disturbance of the commonwealth of this realm," &c. The act then goes on to repeal the statutes in the late reign, for giving the Communion in both kinds; for establishing the first and second Liturgy; for conforming the new *Ordinal;* and for setting aside certain parts and portions formerly observed. It is further enacted, that all such divine services and administration of the Sacraments, which were most commonly used in England, in the last year of the reign of King Henry the Eighth, shall be revived and practised after the twentieth of December next following: after which term, the officiating in any other service is forbidden. And lastly, it is provided, that all persons of the clergy shall be at liberty in the mean time, to use either the old or the new service.

The enforcing of the act, and the dread of the persecution which they saw impending, induced many of the learned and pious men, who had taken a prominent part in promoting the Reformation, to quit the land of their birth, and to seek for safety in foreign countries, particularly in Germany and Switzerland. The largest number of refugees appears to have settled at Frankfort. They arrived in this city in the latter end of June, 1555, and on the 14th of July, by the special favor and mediation of Glauburg, one of the chief senators of that state, had a church granted to them; yet so, as they were to hold the same in "coparcenia" with the French Protestants, they one day, and the English another; and on Sunday, alternately to choose their hours, as they could best agree among themselves. The church was also granted them with this proviso, that they should not dissent from the French, in doctrine or ceremony, lest thereby they should minister occasion of offence.

On the 29th of the same month, our English, with great joy, entered their new church, and had two sermons preached, to their singular comfort.

As it is to the unfortunate dissensions which arose among the exiles in Frankfort, that much of the subsequent hostility to the Prayer Book is to be traced, a short account of those dissensions will not be inexpedient.

Out of conformity, then, to the French Protestants, the English exiles abrogated many things, formerly used by them in the Church of England. They concluded, that the answering aloud after the minister, should not be used; and that the surplice, the Litany, and other ceremonies in the service and sacraments, should be omitted, both as superfluous and superstitious. In place of the English Confession, they used another, judged by them of *more effect,* and framed according to *the state and time.* The congregation then sang, to a plain tune, one of the psalms of the version of Sternhold and Hopkins. That done, the minister prayed for the assistance of God's Spirit, and so proceeded to the sermon. After sermon, a general Prayer for all States, and particularly for England, *was devised,* which was ended with the Lord's Prayer. Then followed a rehearsal of the Articles of Belief; another psalm; and then the minister pronounced the Blessing, after which the people departed.

By framing their *Confession* according to *the state and time* was meant, probably, that it was made more particularly, not only for *sinners,* but for *exiles,* acknowledging their present banishment as being justly inflicted upon them for their offences. The *prayer devised* after the sermon, seems not to have been an extemporary prayer then conceived by the minister, but a set form agreed upon by the congregation. The account of their Service here given, is to be understood as referring to those instances only in which it differed from the English Liturgy, which is the reason why no mention is made of reading the Psalms and Lessons.

Thus settled in their church, their next care was to write letters, dated August 1st, to all the English congregations at Strasburgh, Zurich, Wesel, Emden, &c., to invite them, with all convenient speed, to come to Frankfort. With this invitation the other exiles were little disposed to comply. Those at Zurich particularly, who were most of them men of distinguished learning, pleaded in their excuse, that they were peaceably settled, and courteously used, where they were, and that to go away before they had the least injury offered to them, was to offer an injury to those who so long and lovingly entertained them. The main point, however, was, that the exiles of Zurich were resolved not to recede from the Liturgy used in England in the time of Edward the Sixth; and except those of Frankfort would give them assurance, that, coming thither, they should have the full and free use thereof, they utterly refused any communion with their congregation.

About this time, John Knox, who was afterwards the vehement and sturdy leader of the Reformation in Scotland, came from Geneva, and was chosen by the congregation of Frankfort for their constant minister. Nearly at the same period arrived Grindal, afterwards Archbishop of Canterbury, and Chambers, deputed by the congregation at Strasburgh. They proposed, that they should have *the substance and effect of the Common Prayer Book, though such ceremonies and things, which the country could not bear, might well be omitted.* Knox and Whittingham asked them what they meant by the *substance of the Book;* and the Strasburgh deputies not being prepared to state, precisely, the extent of their proposal, it was for the present dropped.

It gave occasion, however, to Knox and others in Frankfort to draw up in Latin a description of the Liturgy as used in England under King Edward, and to submit it to the judgment of Calvin, who with many of the Reformers, both English and foreign, had acquired an almost Papal supremacy. Calvin answered, that in "the Liturgy of the Church of England were many weaknesses, which, seeing that there was no manifest impiety in them, might for a season be borne with, but that it behoved the learned, grave, and godly ministers of Christ to set forth something more pure and free from imperfection." This censure pronounced by Calvin produced a powerful effect upon the congregation at Frankfort. Some who formerly partly approved, did now dislike, and more who formerly did *dislike,* did now *detest,* the English Liturgy.

In this position stood matters at Frankfort, when Dr. Richard Cox, with some of his friends from England, arrived there. Cox was a man of high spirit, deep learning, unblameable life, and of great credit among his countrymen;—he had been tutor to Edward VI. He with others coming into the congregation, (March 13,) discomposed the order of their service, by answering aloud after the minister. And on the Sunday following, one of his friends, without the consent and knowledge of the congregation, got up into the pulpit, and there read the Litany. Knox was highly offended, and in the afternoon took occasion in his sermon sharply to reprove the authors of this disorder, declaring that many things in the Prayer Book were *superstitious, impure, and imperfect;* and that he would never consent that they should be received into the congregation. Cox, however, being supported by refugees newly arrived from England, Knox called in to his support the authority of the Senate of Frankfort; and Glauberg (who at first procured for them the use of the Church) publicly professed, that if the reformed order of the congregation of Frankfort were not therein observed, *as he had opened the church door unto them, so he would shut it again.* Upon this, the opposite part had recourse to an expedient, unworthy both of them and of the cause which they advocated. They represented to the civil authorities of the city, that Knox had some years before published a book, ("An admonition to Christians,") in which he said that the emperor was *no less an enemy to Christ than was Nero.* "Such," observes Fuller, the honest historian from whom this account is taken, "such too often is the badness of good people, that in the heat of passion, they account any play to be fair play, which tends to the overturning of those with whom they contend." Hereupon the State of Frankfort (as an imperial town, highly concerned to be tender of the emperor's honor) ordered Knox to depart from the city; who, accordingly, on the 25th of March, to the great grief of his friends and followers, left the congregation.

A triumph achieved by such means cannot have been unattended by some painful misgivings. At all events, the hostility to the Liturgy, which had previously been felt and avowed by Knox and his adherents, became more bitter and more deeply rooted, and the effects of it were felt by the Church of England during the whole of the ensuing century. Of these adherents of Knox, Fox the Martyrologist and a few more retired, shortly afterwards, to Basle; the greater number settled themselves at Geneva, where they were all most courteously entertained.

It was here that in the year 1557, some of the refugees published an English New Testament, the first in our language which contained the distinction of verses by numerical figures, after the manner of the Greek Testament, which had been published in Paris by Robert Stephens, in 1551.

In 1560, the whole Bible in quarto was printed at Geneva by Rowland Harle; some of the refugees from England continuing in that city for this purpose. The chief and most learned of the translators were Bishop Coverdale, Gilby, and Whittingham, assisted by a few others, all zealous Calvinists both in doctrine and discipline. In the division of the verses they followed the Hebrew example, and added the number to each verse. They also introduced brief annotations for ascertaining the text, and explaining obscure words; annotations, as might be expected, not untinged with the peculiar notions of the translators.

COMMUNICATIONS.

For the Churchman.

A PLEA FOR JUBILEE COLLEGE, *established by Bishop Chase, in Peoria County, Illinois, for the Education of Ministers of Christ, and Youth of both sexes, in the primitive faith and worship.*

Subscriptions already received,	$3,443 50
" " promised,	1,970 00
Total,	$5,413 50

SAVANNAH, GA., *March* 25, 1840.

The undersigned has reason to be very grateful to his friends and former pupils in Mississippi and Louisiana, and to the friends of religion and learning, whose hospitality he is now enjoying in South Carolina and Georgia, for their donations to Jubilee College; and if the friends of the Church of Christ in the middle and northern States will be equally munificent, that Institution would begin immediately to flourish; and he craves the liberty of suggesting a few reasons to induce them to become so, which, if they be as kindly received, as they are respectfully given, the object will be accomplished.

1st. The Institution is already begun, and *well* begun, for it is based on a *Landed Estate,* which, under Providence, will secure its future prosperity. How many Colleges and Seminaries have failed for want of a solid foundation in lands to rest on! Had it not been for this all-important foresight, Kenyon College would, like many others, have long ago ended in an ephemera.

2d. There is a stone building, 70 by 30 feet, already erected, and nearly finished; also, a Teacher's house, quite completed, and his family in it, and the school begun.

3d. More than one hundred acres of the College lands are under cultivation.

4th. The situation of Jubilee College is well chosen, both for beauty and salubrity. Nothing can exceed the former, and as it respects the latter, let the following facts be stated. The purest water flows in abundance from the College Hill. Stone Coal of the best quality, for fuel, is dug, with the greatest facility, and from an inexhaustible bed within one quarter of a mile from the College buildings,—no want of stone, clay, lime and sand for building, and there is also on the College premises a good proportion of wood and timber. The rest of the grounds is of the best quality—undulating prairies, and dry, rich bottom lands, fit for the plough and for crops as soon as fenced.

5th. The Institution of Jubilee College has by no means reason to despair. Its friends have hearts too well inclined to favor the founder for Christ's sake, however unworthy in himself, to allow, without a struggle, this last effort in the cause of religion and learning to fail for want of support. Both in England and America his cause is regarded with intense interest, as appears from late correspondence. Munificent as have been the donations from the members of the Church of England, to Kenyon and Jubilee Colleges, those enlightened Christians are at this moment manifesting still farther liberalities in favor of the latter, and, in this country, there are hopes of the immediate establishment of one or more professorships.

6th. A bell of 222 pounds weight has been presented to the College by his old friend, Capt. Richard Bowen, of Pittsburg, Pa.

For all these manifold and very great favors, the undersigned feels indebted solely to the undeserved mercy and good providence of God. So far from pleading any merit, even of fitness for the great blessing of being the founder of two Colleges, he publicly declares his unworthiness, and stretches out his hand for pardon and grace through Jesus Christ.

This done, he throws himself back on what God hath already done for him, and "enabled him to suffer for his name's sake," and thus urges the divine goodness and mercy manifested to him *in times past,* as his chief reason for entreating a *continuance* of the public munificence to the great work of Jubilee College.

God enabled him, under circumstances of very great discouragement and without any missionary aid, (for, in 1817, there was no helping hand held out by the Episcopal Church, to encourage Western Missions, and all that looked that way was regarded with coldness, yet) God enabled the undersigned, at his own expenses, to go westward to seek for Christ's sheep that were dispersed abroad, and wandering there without a shepherd. God enabled him to found the first Diocese of a Protestant Church beyond the Alleghany mountains, and to overcome the most formidable obstacles in the great work of obtaining means to found a Theological Seminary for the education of ministers of Christ's Church in Ohio. God enabled him when those means had been obtained, to contend successfully against the selfish and short-sighted policy of placing the seminary and Kenyon College in the neighborhood of a city, where the temptations to sin are so great and numerous, and to establish it in the country, far removed from the blighting influences of bad examples. To crown this plan, God enabled him to purchase at a low rate, eight thousand acres of land, and by placing the Institution thereon, to enhance its value exceedingly, and thus lay the foundation of an ample revenue. To carry this great design into effect, God enabled him by mortgaging his own estate to establish a credit, to hire hands, to erect mills, to purchase goods, and personally to superintend and direct the whole; and when funds were exhausted, to appeal to his own countrymen for aid. Thus, by the labors of faith, God enabled him to found the Ohio Seminary, Kenyon College, Ross Chapel, and other buildings on "Gambier Hill." And, while doing so, God enabled him and his family to live in cabins and the meanest apartments, that the professors and teachers might occupy better dwellings, as he could erect them for their benefit. Thus God enabled him to indulge the reasonable hope, that a great institution was founded of *religious learning,* to be connected with the interests of the Protestant Episcopal Church, (in the opinion of the founder, the purest branch of the Catholic or Universal Church of Christ now in existence,) through the Bishop, made by charter ex officio, its head forever.

And when this principle, (the only connecting chain which our Church knows of binding the interests of literary institutions with those of Christianity, as in primitive days exemplified,) when this principle, which lay at the very foundation of all, was impugned, and through the intrigues of the teachers, a convention was formed, fitted, and prepared to destroy it, and to maintain and enter on their record of 1831 the contrary, the self-destroying sentiment that "the Seminary was merged in the College," and that "the bishop had no right to invoke his episcopal authority in the case;" then it was that God enabled the undersigned to sacrifice all his feelings to the peace of the Church, and, in hopes they might be brought to see their error, to retire, and to choose another field of labor. Painful as was the separation from his beloved Gambier and Kenyon, yet God enabled him to bear it, and to seek the means of his subsistence, and, without any earthly reward, to preach the Gospel, in another field of labor.—This was St. Joseph's country, in Michigan and Indiana. Who but the Divine Being could and did support him here? Above seventy miles was the diameter of his circle of duty, and within that circle, there are now five missionary stations.

The undersigned, in the year of our Lord, one thousand eight hundred and thirty-four, was called, by Providence, to take charge of another new Diocese, not for a rich salary, nor even for a competent support; but, as in Ohio, for the pleasure only of laboring *pro ecclesia Dei*—for the Church of the living God; without the promise, or even expectation of any earthly reward. This call God enabled him to accept, and the vast State of Illinois was committed to his spiritual charge. Great as was the work, yet the promise stood on record, "Jehovah Jireh," "God will provide." And God did provide, by giving the heart and resolution to do that for Illinois, which had been done for Ohio.

God enabled him to appeal once more to his tried friends, both at home and abroad, and crowned this appeal to a considerable amount; and with this, as related, the domain, more than 3,000 acres of choice land, was purchased, and for joy and gladness, the nascent college was named

"JUBILEE."

To avoid the mistakes into which the Convention of Ohio had been led, (which mistakes are now, by the wise exertions of the present most excellent bishop of that diocese, happily corrected, and the Ohio Seminary and Kenyon College in a most flourishing condition,) proper guards were placed and set forth in an instrument, duly authenticated at the laying of the corner stone of the Jubilee Chapel, on the 3d day of March, 1839; and God hath caused this instrument to find favor in the eyes of all who have examined it.

The late most highly esteemed and ever to be lamented Bishop Bowen, of South Carolina, a few weeks before his death, gave his cordial approbation to the plan of Jubilee College, and recommended the same to the benevolence of his diocese in an official instrument in the South Carolina Gospel Messenger, to which his own beloved name is affixed.

It is impossible for the undersigned to express his feelings when he first cast his eyes on this evidence of his Right Rev. Brother's affection; but most of all did it move him when, by reflection, he perceived in it a sure pledge of the prosperity of JUBILEE. In this instrument, the last, it is believed, he ever executed, that beloved prelate "being dead, yet speaketh," and the undersigned can testify that Bishop Bowen hath not spoken nor doth now speak in vain.

The following letters contain the testimony of two other most esteemed bishops of the Church. Their dates of time and place will show the progress of the undersigned in his journey, but they cannot show the grateful sentiments with which he acknowledges the favor of being permitted to make them public for the benefit of Jubilee College. Both the communications were accompanied by liberal donations.

"ST. LOUIS, MO., 29th Nov., 1839.

"The plan of the venerable Bishop Chase is "exceedingly interesting, and one of great im-"portance to the future prosperity of our coun-"try, and the welfare of the Church of the liv-"ing God in the diocese of Illinois. I wish "him every success in his noble and arduous "undertaking.

[Signed] "JACKSON KEMPER,
"Missionary Bishop of Missouri,
"Wisconsin, Iowa, &c., and
"acting Diocesan of Indiana."

"SAVANNAH, March 24, 1840.

"*My very dear Bishop:*

"Accept, for Christ's sake, the mite of a poor "brother, as a token of his conviction of the "vast importance to our country and the "Church, of JUBILEE COLLEGE, and of his pray-"ers to God for its complete and enlarged suc-"cess. * * * Do me the favor, to 'tell your sto-"ry to the rich and the poor' in my diocese, and "may the rich open their hands to give bounti-"fully, and the poor their hearts to pray fer-"vently, for this noble object.

"Most truly and affectionately,
"Your friend and brother in Christ Jesus,
[Signed] "L. S. IVES,
"Bishop of N. Carolina."

In closing this article, the undersigned would respectfully ask a most important question:—Why should not a liberal subscription be made to *Jubilee College,* that so benevolent and well-founded an Institution may go into IMMEDIATE AND FULL OPERATION? The Agent whom Providence hath permitted to put one great work into successful operation, and appointed to begin this second one, is an old man, and must die soon. To all human view, considering his age and infirmities, this is the last struggle he will make to keep alive in the West the religion and learning of our forefathers. And when it is considered that this struggle has thus far been amazingly blessed, is it not wise and prudent, as well as necessary, to HELP HIM COMPLETE that which, if neglected, and he taken suddenly away, may perhaps never be consummated?

Besides, does not the God of nations, the Father of all, require something to be done, and that speedily, by way of paying the debt hitherto uncancelled, which the Atlantic States owe for having had the benefits of the Christian religion extended unto them? After so much has been done by their ancestors, doth not God require that they do something more than they yet have done to perpetuate the blessings of the Christian faith to posterity? What will become of this country, if this criminal neglect of duty continue?—the neglect of causing the light of Christianity to move westward, and of affording the means whereby religion and learning may keep pace with our vast settlements as they move rapidly on towards the setting sun? Let it never be forgotten, that the vast empire of Turkey was once, like ours, a Christian land. What is she now? Covered with moral darkness, as the night broodeth over the earth, in the absence of the sun. And the Mississippi valley will become like Turkey, should the Christians in our country, as did those in that unhappy land, neglect to keep alive the faith of Jesus, by founding and patronizing institutions of religion and learning. *Some* religion men must have; if they get not the *true,* they will have the *false.* And the millions which are now settling the western world, must not be supposed to form an exception to the rule. In the absence of all means of teaching the truth, they must, they will embrace those which inculcate error. Some one will arise to be a scourge for sin. THE MAHOMET OF THE WEST will arise, who will delude a few, till the few increase and become the many, and, assuming the sword, cause all the rest to fall behind into the bloody train. And will the East be safe? Before such a flood, what will avail the resisting power of "reeds and rushes,"—the wealth and hoarded riches of the Atlantic States?

May God pardon the past, and give grace to do his will in future, and thus save our beloved country, for Jesus Christ's sake, *Amen!*

P. CHASE,
Bishop of Illinois.

To the Editor of the Churchman.

DR. M'VICKAR'S COLERIDGE.

No. 4.

Rev. and dear Sir,

I consider that Dr. M'Vickar's offence is aggravated by the character of the Introduction which he has substituted for that of Dr. Marsh, upon the ground, that he who finds fault with another is bound not to commit the same and worse faults himself. Without further preface, I go on, therefore, to examine the Preliminary Essay from this point of view.

Dr. M'Vickar very naturally feels bound to do something worth while after casting out the Preliminary Essay of Dr. Marsh, and for such reasons. He is not wanting, therefore, in promises and undertakings. He professes, both expressly and by implication, what should belong to an editor, viz., discipleship—as embracing love for and knowledge of his author. He '*fully* shares Dr. Marsh's admiration of the genius and writings of Coleridge,' (p. ix.) and he 'has *tried*' the Philosophy which he recommends, (p. xxxix.) He claims the vantage-ground of being of kin to Coleridge in Church and doctrine; (p. ix.) he must be understood as expecting to exhibit the 'beneficial *tendencies on the mind*' derived from the study of the *Aids to Reflection*—such as *precision of language, sound ethical notions,* and the like, (p. xxxv.) and he informs us of his 'right intentions,' and his humility, (pp. xxxix. and ix.)

With such qualifications, Dr. M'Vickar undertakes to give a stereotype edition with a 'new and other Preface'—'a new, plainer, and more catholic Introduction'—containing 'familiar explanations,' and that 'preparatory instruction,' without which the deep disquisitions of Coleridge are little better than a sealed book to the thousands into whose hands they are passing,' thereby to answer 'the demand *of* an edition fitted for popular use,' (p. ix.) and to labor towards 'removing or levelling such obstructions as ignorance, error, or prejudice may have heretofore raised against [the Philosophy of Coleridge] in our country,' (p. xiv.) Of course, he promises not to commit the faults charged against Dr. Marsh—a part of his engagement which it is worth while to bear in mind.

It is on account, we may presume, of being able to promise such things as these, that Dr. M'Vickar felt it to be imperiously demanded of him to cast out the Preliminary Essay of Dr. Marsh, and to substitute one of his own.

These qualifications are all to be exhibited, and these undertakings to be performed, in twenty-eight duodecimo pages—printed with leaded lines, to boot. But your great thinker and expert writer can crowd a deal of matter into a mere nutshell. In examining the eight chapters into which those twenty-eight pages are divided, I would fain be brief, without appearing dogmatic. I would gladly have my readers know the ground I go upon, and be able to confirm or confute what I say. Yet I cannot presume that they have all read Dr. M'Vickar's Essay. It has, therefore, occurred to me as a judicious and fair proceeding, to give at once, in a body, the passages to which I expect to refer.

I. To these outpourings of a deeply learned but still more deeply self-communing spirit, and which, river-like, seemed to gather strength and volume as they flowed on in their solitary magnificence—his visiters were wont to listen in charmed and mostly silent amazement—for independently of the fascination of thought, their senses, too, were taken prisoner; the richest melodies of musical utterance, features serene and passive, as of some sculptured demigod, and an eye inspiring awe from its statue-like, objectless gaze, all conspired to give to Coleridge, when thus encircled, somewhat of the power as well as the appearance of an oracular Python, giving forth in solemn chant its mystic, and not always safely interpreted response, to questions reverently propounded by almost worshippers, for his solution. Under this aspect, at least, Coleridge appeared to some who had casual access to his society, rather as a brilliant meteor, flashing forth dark light, than as a steadfast luminary, by whose guidance Christians might safely walk; and there was unquestionably much in his manner, as well as somewhat in his occasional judgments, that might well excuse such hasty conclusion. (P. xii.)

II. It must be the comfort of the solitary unaided student, to believe and trust, that the same unity of plan, which was ever present to the mind of the author, will be by degrees transferred to and *impressed upon* that of his *thoughtful, docile, and loving reader;* and that however such reader may fail to be able to put it forth in words for the benefit of others, it will not be wanting in his own most inmost thoughts, *for his own spiritual good;* there working out within him, &c., &c., &c. (P. xvi.)

III. [The *Aids to Reflection*] is to be read, studied, and, above all, meditated upon, in its separate truths, *just as they are found to strike in upon the mind.* Each aphorism is as a torch by itself, having its own circle of light, and is therefore to be separately dwelt upon by the student, and tested by his own repeated, inward experience, *until he see the light and feel its truth,* and NOT ONLY so, *but can lay hold upon it as a reality,* and upon conviction, is ready to give it a place *in his previously established trains of reasoning,* and to incorporate it into his actual *stock* of settled *principles* in thoughts and action. (P. xvii.)

IV. Let [the sincere reader] go on—try one aphorism—try another—open the volume at hazard—persevere, *until, at length, he find some deep spiritual truth strike home*—then, indeed, may he pause, for *then begins the reign of Coleridge over the thoughtful mind.* * * * * Between the reader and such a mind, *a sense of spiritual relationship,* alike *loving* [again] and reverential, will be quickly established. * * That such is the influence of Coleridge's *mind* over that of his reader, (and more especially in this present work,) [this *parenthesis* is Dr. M'Vickar's; the *marks* are mine,] is of course a matter of individual experience; but from the numbers on both sides of the Atlantic, who have openly acknowledged such obligation, and the greater number who, from *its rapid sale,* [Coleridge's mind sold at the post!] *it* may be judged, are silently benefitting by *it,* the editor feels justified in asserting such to be its essential character and influence, and consequently in recommending *its adoption,* ["as many ITS as there be!"] to all who prize for themselves the possession of such a spiritual monitor and guide. * * * In time [reader!] you may come to see a *deep meaning,* where you now see nothing but *mystic words.* [This is Dr. M'Vickar's advice with regard to *Coleridge;* not *mine* with regard to Dr. M'Vickar.] Pp. xvii. xviii.

V. [The reflecting reader's] first, and indeed *only* difficulty, he will find to lie, not in the distinction of the *things* themselves, [Reason and Undertanding,] "the light" from the faculty that holds the light, for that we all make on a thousand occasions, but *simply in the appropriation of terms,* which by long use and common custom, have become confounded with *ordinary* readers. * * * It is the question, whether the living soul of man be dependent or not for its light of truth on the dying body, since, if not, it *follows, of course,* [there's logic for you!] that the mind must have its own *primitive stock* of a KNOWLEDGE not of this world, and which [stock of knowledge] *gives to it its fundamental laws of being*—its *informing processes of thought;*—the moulds into which it casts the impressions of the outward senses, and the weights by which it tries them.—This is the "light of reason," &c., &c., &c. * * But in addition to, and in power of this, its primitive possession of ideas of obligation, [&c.] the mind gains through experience a new *stock,* [*of ideas,*] &c., &c., pp. xxvii., xxviii.

VI. It teaches no formal system of metaphysics, for all such are, necessarily, but delusive pictures of an incomprehensible nature; but it furnishes for his adoption, a few clear fundamental principles. * * * Now, these simple, but deep truths, as being common to the nature of man, become to him who is familiar with their application, MASTER-KEYS *by which to unlock the thoughts and* READ THE MINDS *of others, as well as his own.* [!!] P. xxxvi.

I call attention first to Dr. M'Vickar's discipleship. We know his claim to equality with Dr. Marsh *in* admiration of the genius and writings of his author; and I have elsewhere quoted one of his eulogistic passages—Coleridge's being ranked by acclamation the First Thinker of his age, &c. On the other hand, Extract No. 1. gives an account of Coleridge in conversation--a painful picture, calculated to make the reader feel a repugnance towards his works, as those of a mystic and mountebank. Is the tone in which Dr. M'Vickar speaks of Coleridge's 'hay and stubble,' and in which he condemns, with a flippant *ipse dixi,* the judgment of Coleridge on certain points, theological and personal, a mark of admiration? In this way he must be understood as bringing Coleridge down to a level with himself—and perhaps he thinks that is admiring him. Does it testify admiration to declare, that 'there were some passages of both his public and *private* life, which gave *too good* ground for such scornful estimate of the man and his opinions? (P. xi.) An *admirer*—a sharer in the admiration of Dr. Marsh—stepping out of his way to make *insinuations* against the *private* character of Coleridge! There is more of a piece with this; but I content myself with Dr. M'Vickar's acknowledgment of the article in the Churchman of April 7th, 1832. He volunteers, in that communication, to inform the public that Coleridge was taken up by Dr. Gillman when in the last stage of intemperance; that his sentiments [in conversation] were those of a lofty, imaginative, and learned, yet wandering mind; often original, always striking, seldom thoroughly sound; that he *monopolized all the conversation;* [although Dr. M'Vickar was present;] that, left to himself, he ran into a mystical religious vein; that he was a wanderer and a lecturer of evil principles, until, at length, he worked himself up into a mystical Christianity through the mazes of German Philosophy; that his opinions are therefore a *medley*—he being an *infidel* by long habits of presumptuous reasoning,—an Oxford [Cambridge] scholar, and a German mystic; that his metaphysics are not original, the distinction *which he speaks of* between Reason and the Understanding being the basis of the Kantian Philosophy, from which Coleridge drew it, though, as it was acknowledged with great naiveté by him, it was a sealed book to him, till *opium* had opened his eyes to comprehend it.

Dr. M'Vickar printed this paper three years after Dr. Marsh had published his edition of the *Aids to Reflection.* Can it be believed, that a sharer in his admiration would directly *acknowledge* such an article without making for it the atonement and disclaimer of a gentleman? Dr. M'Vickar has repeated, in his Essay, in less *direct* language, indeed, and *only* by *insinuation,* the worst things in his article; and the only *show* of disclaimer which he has made, is to throw in the pitiful *salvo* of an 'at least, to a superficial view,' or a 'such hasty conclusion'! Will not every gentleman say, that *such* a disclaimer only makes the act less manly, but is no set-off to his acknowledgment and substantial copying of the injurious article?

With such 'loving and reverential' feelings as these—with such a mode of sharing Dr. Marsh's admiration—does this affectionate *Disciple* approach the self-imposed task of editing the palmary work of his master!

But suppose we grant, that, for all *this,* Dr. M'Vickar may still be considered a disciple, and therefore, a fit editor of Coleridge, if he show that he *understands* him. *Can* Coleridge be understood by any but a philosophic mind; and can a philosophic mind possibly clothe itself in such a vesture as the style of Dr. M'Vickar? I do not speak contemptuously. Dr. M'Vickar's mind may be a most useful one in its particular sphere; but I must repeat, can a *philosophic* mind utter itself in such periods, in such phrases, in such words as those of the new Introduction? Philosophers are not wont to write without thinking, without logic, without some agreement between one page and its neighbor. Philosophers are not wont to give up a significant and intelligible terminology and to carry on a small trade in pet words and empty phrases:—they can often get through a whole page without those 'spirituals' and 'inspirituals,' 'magics' and 'mystics,' 'heartfuls,' 'truthfuls,' and 'trustfuls,' 'lovings,' 'dociles,' and 'gentles,' 'spiritual binding sacraments,' 'spiritual sacramental churches,' '*imbodying* new truths,'

(the exact counterpart of '*impetticoating* a gratuity,')—terms which skip about in every quarter of our new Introduction with a flippant unmeaningness.

And *does* Dr. M'Vickar understand Coleridge? I am willing the reader should suspend his judgment until we have looked together into some of the familiar explanations; but, to my own mind, no better criterion can be found than *his language*. One who is imbued with the spirit of Coleridge's Philosophy, will not slip into the language of the 'shallow, phenomenal metaphysics of the Understanding.'—Could a disciple of Coleridge deal in '*stocks* of principles' and in 'unities impressed upon a loving,' &c., &c.? Could he degrade the sacred word ART into meaning merely mechanic inventions? Could he find himself at home with Holofernes and Costard, in his talk of *ideas*, and never discover that he was not in the company of the Worthies?* *Would* he sneer at Coleridge's 'Geometrical, bi-polar *Theory of Thought*,' and his 'touches of transcendental metaphysics'? Would he 'find mystic words' in the terrible 'algebraic formula'? Would he perpetually *abuse* what Coleridge perpetually *commends*,—Logic and Metaphysics? You may laugh, my dear sir, but I must confess to the opinion, that there was no such mistake in the *test* applied, as to make the slaughter of a certain 'sore battle,' either murder or manslaughter,

"——— when so many died,
Without reprieve adjudged to death
For want of well-pronouncing Shibboleth."

But—resorting to our process of *waiving*, again—let us go on to see what Dr. M'Vickar has actually done, in his eight chapters, towards exhibiting his peculiar qualifications and fulfiling his high promises: Chapter I. is the *History* (from which our first extract is taken)—the authenticity of which has already been sufficiently discussed. Chapter II. is entitled *Difficulties of Coleridge as arising from the character of his writings*. Here our new editor has an opportunity to make himself plainer, &c., than Dr. Marsh, by whom this topic had been touched upon. And unquestionably a good chapter on the Difficulties of Coleridge would be here in its place, and tend 'to remove the obstructions, which,' &c. Now, Dr. M'Vickar informs us, (if I can understand him,) that the difficulties of Coleridge arise from his having no system:—'his speculations were all fragmentary-fractional parts, as it were, of some great unity ever brooding in his teeming mind, but *never sufficiently developed to be connectedly brought forth*,' (p. xiv.) Here, too, belongs that commentary on Dr. M'Vickar's use of the word ART—the hieroglyphic frieze with its solitary column. In another place, we are *again* told, that the *Aids to Reflection* teaches no formal system of metaphysics, (Extract No. 6,) and that his truths are unconnected. But this is not the worst of the case: 'It is the *very aim* (we are told) 'of Coleridge's Philosophy to bring us to the verge of an insoluble problem,' viz.—'to grasp by the power of reason the circle within which reason itself is contained.' 'The over-musing mind is tempted to go beyond this verge; and such is, perhaps, the occasional result.'

Such, then, are the difficulties of Coleridge. He has no system; he *could* not make one—and if he could, it would have been a delusive picture; he brings his readers to the verge of a precipice over which now and then a poor fellow takes a Sam Patch's leap:—in short, here is the old charge of infidelity and German mysticism repeated somewhat more tenderly. Dr. M'Vickar hints that this defect is not remediable; yet he has some encouragement to give, which may be found in extract No. 2. It would be very ill-natured to deny that a host of obstructions has been cleared away by this effort of Dr. M'Vickar. It would be unkind towards Dr. Marsh, to bring *his* poor view of these matters into the company of its rival.

(*To be continued.*)

* "Sir Philip Sydney held high converse with Spenser on the *Idea* of Supersensual Beauty; the younger Algernon communed with Harrington and Milton on the *Idea* of a perfect state. * * *Exeunt*: and enter in their stead Holofernes and Costard * * and these, too, have their *ideas*: the former has an *idea* that Hume has exploded all *ideas* but those of *sensation*; and the latter admits the French have a good *idea* of cooking," &c. Appendix E to Statesman's Manual. Dr. M'Vickar gives *ideas* to 'the faculty judging according to *sense*;' and 'would avoid all *idea* of competition with Dr. Marsh." (P. ix.)

THE CHURCHMAN.

SATURDAY, APRIL 11, 1840.

Much of our paper is devoted to reflections on the solemnities of the ensuing week. These contributions have been offered at so late a day, that we have been obliged to put them on the inside of our paper, and thus to omit much editorial matter that had been prepared. Most of this, however, will appear in our next; and among it, notices of Bishop Meade's sermon on "the wisdom, moderation and charity of English Reformers," and the Rev. Mr. Johnson's sermon on "Missionary Failures the reason for renovated exertion;" and also on the Report of the Society for the Reformation of Juvenile Delinquents.

Dr. Crusé's letters on Mr. Isaac Taylor's book, will be resumed in our next; and the contributions of our correspondect D. on the week following. In answer to several impatient inquiries, expressing no very sweet temper towards either the editor or the writer, we add that Professor Allen will finish in our next.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Sunday, April 12.

The Sunday next before Easter.

On this day commence the solemn and deeply impressive services of Passion Week, so called from its consecration to the memory of the passion, or suffering, and death of our Blessed Lord. It has also been called the Great Week, from the truly great and momentous work of which it celebrates the completion; and the Holy Week, from the peculiar sanctity which the Church has ever attached to it. The prescribed celebration of it is calculated to interest the understanding, and to engage every holy feeling of the heart, sanctify its sensibilities, and from the excitement of its tenderest sympathies, to draw it into love, piety, and devotion.

Consonant with that celebration, and through the divine blessing, in aid of its edifying tendency, will be reflection on the sufferings of Christ, the example they illustrate, and their connection with the evidences of His religion, and with His office as our Redeemer.

The sufferings of Christ, now more particularly brought to mind, are those at the close of His life. They form the chief subject of the portions of Holy Writ selected by the Church in the services of this week. Their commencement may be dated at the period of His eating the last passover with His disciples.

From that interesting and deeply impressive meeting, He retired to one of His accustomed places of meditation and devotion, a garden in the village of Gethsemane. There He "began to be sore amazed, and to be very heavy; exceeding sorrowful, even unto death." In the extremity of suffering He "fell on His face, and prayed" that "if it" was "possible" the bitter "cup" He was then drinking might "pass from" Him. "His sweat was, as it were, great drops of blood falling down to the ground; and being in an agony, He prayed more earnestly;" but meekly added, "O My Father, if this cup may not pass away from Me except I drink it, Thy will be done."

No tender look of sympathy from those He had best loved on earth now soothed His sorrows. They had fallen asleep. But not all. Would that all the twelve were wrapped in this slumber! One is cruelly and treacherously vigilant. He has gone on a traitor's errand to His Master's enemies and persecutors. To them he has betrayed Him for a paltry sum. Now he approaches with a ruffian band. He points out to them the object of their search by the vilest profanation of the received token of friendship and affection. He hails Him as his Master, and kisses Him. Thus designated, Jesus is seized by the armed rabble, and borne away to be insulted by a mock trial. The disciples, who so lately denied Him their attentions in His agonizing sufferings, now all forsake Him. Friendless and abused, He is made the subject of perjured testimony, sought for the purpose of His condemnation. He is spit upon, and buffeted. Being blind-folded, He is stricken upon the face, and in blasphemous derision of His claims to supernatural powers, is demanded to exercise them by designating by whom He is smitten. The *servants* strike Him with the palms of their hands.

In this trying hour, the disciple who had been the most zealous in protestations of fidelity to Him, basely denies Him, and fortifies His denial with cursing and swearing.

From the high priest, at whose tribunal these things had been done, he is sent to Pilate, by whose connivance insults and cruelties are repeated. Pilate sends Him to Herod, from whom similar treatment is received. He is again conveyed to Pilate, the unrighteous Governor. He, now listening for a moment to the reproaches of conscience, proposes that, according to the custom of annually releasing a prisoner, on the demand of the people, Jesus should, in that way, be now released. But no: an infamous convict, in whom are united the atrocious characters of rebel, robber, and murderer, is preferred.

The unresisting Jesus is now delivered to the populace. He is derided by having a purple robe put on Him, a crown of thorns placed upon His head, and a reed in His right hand. Thus arrayed in mock emblems of royalty, they bow the knee before Him, and tauntingly exclaim, "Hail, King of the Jews!" In the spirit of this insulting treatment, they then spit on Him, and take a reed and smite Him on the head.

Now is the Saviour led to cruel and ignominious execution He proceeds to the appointed place under the heavy burden of the Cross on which He is to suffer, until, owing probably to the failure of His physical ability to bear it, it is transferred to another.* There arrived, His hands and feet are nailed to that cruel instrument. He is thus raised to view, as a public spectacle, and left to linger and to die in torment. To increase the ignominy, two malefactors are crucified with Him. Revilings still continue, and are even offered by one of these criminals. He complains of thirst, and vinegar mingled with gall is given Him to drink.

The measure of His sufferings is almost full to overflowing. But yet there is a still more bitter ingredient. That is now added—mysterious dispensation!—It forces from Him the expostulating cry, "My God, My God, why hast *Thou* forsaken Me?"

Such, Christian, is the story, in Scripture simplicity, of those sufferings of your Saviour to the memory of which the Church consecrates this Holy Week. Daily she rehearses to her children the mournful tale. Let no ordinary impediment stand in the way of your resorting to her solemn daily commemoration.* Let it not be said that while the idle tale of fictitious wo rivets the sensibilities of the worldling, the Christian will think it a hard matter, even at a sacrifice, to show the interest which the Church requires in these real and transcendent sufferings—sufferings so fraught with instruction, and with consequences of the deepest and most invaluable interest to our race.

Monday, April 13.

Monday before Easter.

The sufferings of Christ may be considered as exhibiting an illustrious and most edifying example.

Through the whole of this trying period, we hear not a murmur or a complaint. What a pattern for His suffering followers! They, in their best estate, are sinners deserving punishment. He possessed every human excellence in perfection. They need the discipline of close and painful probation. His was of right, whenever He chose to claim it, the fulness of celestial bliss and glory. O let not them complain, when they remember that Jesus never once complained.

Human enemies inflicted on the Saviour much of His suffering. How were they treated by Him? Let the angry and resentful man—let especially the disciple of false honor—learn the answer, when he hears Him order the sword drawn in His defence to be sheathed; when, "oppressed and afflicted, he yet" openeth "not His mouth," and "brought as a lamb to the slaughter," yet, "as a sheep before her shearers is dumb," opening "not His mouth;" (Isaiah 53: 7.) "when reviled He" reviletli "not again; when" suffering "He" threateneth "not, but" committeth "Himself to Him that judgeth righteously;" (1st. Peter 2: 23) and when even for His murderers He offers the prayer, "Father, forgive them, for they know not what they do." (St. Luke 23: 34.) O Jesus! who that professes to be Thy disciple can indulge a malevolent and revengeful disposition?

He whose sufferings we now commemorate was a man of the most tried and untiring benevolence. The good of others was His constant aim. And how was their gratitude expressed? Let not the disciple expect to be above his Lord. Let him not be surprised if cold insensibility mark the reception of his kindness by the world. Let not ungrateful returns divert him from the perpetual cherishing of the spirit, and delighting in the exercises, of Christian charity.

In the midst of our Lord's agony we hear a prayer replete with instruction and consolation to the afflicted, "O My Father, let this cup pass from Me." (St. Matthew 26: 39.)

No grief is so poignant, so heavy to be borne, and so distressing in its effects on both mind and body, as stifled grief—that which cannot find, or will not be indulged, a vent. Impenetrable is the gloom in which it wraps the soul, and deep, even to the heart's core, the wound that it inflicts. But give this sorrow vent in chastened expressions of sensibility, and access is immediately ministered to the light of consolation. Thus lay open the bosom's wounds, and a healing balm may be poured in.

Nor is this sensibility to affliction at all inconsistent with Christian resignation. When "Jesus wept" (St. John 11: 35) in tender sympathy with the bereaved; and when, in Gethsemane, He vented the mournful exclamation, "My soul is exceeding sorrowful unto death," (St. Mark 14: 34,) and raised the touching prayer, O My Father, let this cup pass from Me," He taught His disciples that they are not denied the comfort and relief that flow when tears give vent to sorrow, and sensibility indulges in expression of the pain that it inflicts, and humble supplications ascend for its removal. But in those supplications, there should never be forgotten the meek and submissive spirit, with which He added, "If it be possible"—if Thy wise and good designs can as well be answered; and still more emphatically, "O My Father, if this cup may not pass away from Me. except I drink it, Thy will be done." (St. Matthew 26: 42.)

Here is the true spirit of Christian deprecation of evil. Prayer for deliverance lightens the burden, and ministers holy consolation. It is the appointed means of *that* deliverance which will be truly a blessing. But our heavenly Father knows, better than we, what is for our real good; and He has infinite mercy to will that good, and infinite power to accomplish it, by the overruling thereto of circumstances that may seem to us the most remote from so kind an issue. The sense of this, brought home by prayer to a holy influence over the heart, gives joy and comfort, even in the midst of grief, and a full and soothing conviction that even though deliverance be not yet vouchsafed, all is for the best—all will work together for good.

The devout Christian, then, should "not sorrow, even as others which have no hope"—are not cheered with the comfortable assurance which the Gospel brings to the renewed and faithful heart, that "whom the Lord loveth He chasteneth for" their "profit;" (Hebrews 12: 6, 10;) and that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Corinthians 4: 17.)

Go, then, Christians, to the sanctuary. There *learn*, there *deeply consider*, there pray for grace that you may *duly improve*, the example set by your Master, in the sufferings which the Church there now commemorates.

Tuesday, April 14th.

Tuesday before Easter.

The sufferings of Christ may be considered as intimately connected with the evidences of His religion.

They prove that he was *sincere*.

There is not the least room to impute to Him bad design. Purposes of ambition and self-elation may sometimes stimulate to truly wonderful exposures and sacrifices in their *active prosecution*, or their *defence*.—Christ's sufferings were perfectly *passive*.

Is it said that He may have voluntarily exposed Himself to them, in order to gain that benefit to Himself and His cause which the general experience of the world finds to flow from the *cry of persecution*? In that case, the same experience teaches us to expect an evident disposition to improve this, by dwelling much on the excellence of the persecuted system, the innocence in character of its advocates, and the extreme ingratitude and cruelty of the treatment thus encountered; by calling on associates to continue true and firm; and by denouncing the vengeance of Heaven on the persecutors. But in the case of the blessed Jesus, we look in vain for any thing bordering on this. In artless simplicity and disinterestedness, He uses no efforts to secure sympathy or favor; but leaves all to the overruling of Divine Providence.

But may not His have been the sincerity which often accompanies the delusion of the fanatic?

This only remaining supposition of infidelity is at once disproved by an impartial examination of the religious system of which He was the Author.

The degree of fanaticism necessary to bear a man through such extremity of suffering in a false cause, must be nothing short of downright madness. Do we see the ravings of this in the Christian system? Do we see in it the affectation of mysticism, the love of the marvellous, the excitement of animal sensibility, and the connivance at favorite propensities of fallen nature, which never fail to characterize the religion of the fanatic? No. If the Redeemer's sincerity was that of the enthusiast or the fanatic, it was a case of utter insanity, without one of the symptoms of that disease—of frenzy, with all the coolness, consistency, and deliberation, of the soundest intellect.

In the sufferings, then, of thy Lord, Christian reader, thou hast a strength of evidence in favor of thy religion, of which no arts can deprive it. Let their commemoration increase thy confidence in that religion, and deeply impress on thee the awakening consideration that if thou art not true to its faith, holiness, and virtue, the guilt of thy inexcusableness will be enhanced by the bitter sufferings which attested its divinity.

Wednesday, April 15th.

Wednesday before Easter.

As on this day, Judas Iscariot set on foot his impious plan for betraying his Master to His enemies, by covenanting "with the chief priests for thirty pieces of silver," to "deliver Him unto" them. (St. Matthew, xxvi. 14, 15.) Let us give brief attention to the particular subject of reflection thus presented.

The heinousness and aggravations of this infamy must be too obvious to every considerate mind. But then comes the serious questions: Can we share his guilt? Can Christ's disciples now sin after its similitude?

The object and effect of the transgression of Judas, were the death of Christ. St. Paul declares that the guilt of this may be renewed.—'The Son of God" may be "put to an open shame, trodden under foot," and crucified "afresh." This is done "if we sin wilfully, after that we have received the knowledge of the truth." (Hebrews vi. 6; x. 26, 29.

Tremendous guilt of wilful sinners in this age of Gospel light, when there can be no excuse for not having a knowledge of the truth!

Reader! art thou in this number? A wilful sinner, when thou knowest the law of God against which thou offendest—the rewards that are held out to encourage obedience—the grace that is offered to enable thee to render it—the everlasting condemnation threatened against sin—the pardon offered on thy repentance? A wilful sinner, when thou knowest that to obtain thy pardon, to purchase for thee grace, to deliver thee from punishment, and to secure for thee everlasting reward, the Son of God took thy nature, suffered and died! Thine is the awful guilt of treading under foot that blessed Redeemer, putting Him to an open shame, crucifying him afresh, and counting the blood of His covenant an unholy thing. Can there be treachery more truly like that of Iscariot himself? And what is all the profit or enjoyment of sin, but the miserable price at which the sinner betrays his Lord? And what are the hypocritical pretensions of all who have not the spirit of Christ, but the infamous kiss which draws upon Him the insults of His enemies?

The hundred and ninth Psalm, which St. Peter (Acts i. 20) declaresto be prophetic of Judas, contains a most awful exhibition of the enormity of his guilt, and the horribleness of its merited punishment.

This psalm is misunderstood by many good people. They object to the use of it in public worship—as of others also of a similar character—because of its supposed sanction or encouragement of vindictive and malignant feelings towards personal enemies. Such a view of it, however, is doing obvious injustice to the divine word, and that certainly not far, if at all, removed from its profane abuse. Spiritually considered, however, and viewed through the light thrown on it by other parts of God's word, it will meet with reverent and solemn attention, as setting forth *His* awful vengeance against sins like that of Judas. And although it be at variance with the morbid fastidiousness which strives to avert the mind from the wholesome consideration of the terrors of the Lord, and thus make religion as easy as possible to the natural man, yet that consideration *is* wholesome; and when, in this, and psalms of similar import, the Church brings it to our notice in her stated services, we should turn our minds to it, with awe and reverence for the Great Being Who has caused such manifestations and illustrations of His justice to be written for our learning, and with the solemn recollection that the guilt which called them forth may be shared by us. Our minds should turn, not to our neighbor, but to our own souls, in careful heed lest *we* come into so dreadful condemnation.

Thursday, April 16.

Thursday before Easter.

On this day, the eve of His crucifixion, our Lord appointed a solemn memorial of His redeeming love. Notwithstanding the frequent notice of this fact in the selections from sacred history which form the Gospels for the week, the Church celebrates it to-day, by adducing, in the Epistle, the additional testimony of St. Paul. A brief consideration of the Scripture representations of this ordinance will be seasonable and edifying.

St. John, in the 17th chapter of his Gospel, has left on record a devout and most interesting prayer offered by our Lord at the time of instituting this rite. It contains the following remarkable passage:—"For their sakes I sanctify Myself, that they also might be sanctified through the truth." (v. 19.)

The words here translated "for their sakes," more properly signify *for them*, or *in their stead*. The original of "sanctify" is a word applied to the devotion of a victim in sacrifice. The other meaning—*make holy*, that is, with a reference to personal holiness—cannot, of course, be applicable to Him who is perfect God. The former, then, of these meanings, must here be the proper one. "Sanctified through the truth" is properly corrected in the margin by "*truly sanctified*."

This verse, then, more properly rendered, is as follows:—*In their stead I devote Myself as an expiatory victim, that they also might be truly sanctified*. In Hebrews 10: 10, is a passage of similar import: "By the which will we are *sanctified*, through the *offering of the body of Jesus Christ*." This expression of our Lord, then, contains a reference to His offering of Himself as an expiatory sacrifice.

If we read attentively the evangelical history, we shall find that before the period of offering this prayer, Christ evidently shunned exposure to danger and death. Now He surrenders Himself to them; and expressly declares to those who came to Him as the ministers of persecution and martyrdom, "*This is your hour, and the power of darkness*." (St. Luke 22: 53.) In this entire *surrendry of Himself*, we see the fulfilment of His declaration, "I lay down My life. No man taketh it from Me; but I lay it down of Myself." (St. John 10: 17, 18.)

The light thus thrown on it shows the above mentioned expression of our Lord, in His prayer at the institution of His holy supper, to be a very strong and peculiar one. It contains the solemn offering of Himself—the setting apart, giving, or sanctifying Himself, as the victim—in that GREAT SACRIFICE, to the *consummation* of which the cruelty of His enemies was to be made subservient; thus, in a most glorious and mysterious manner, causing the wrath of man to redound to the praise of God.

At the time when Jesus made this prayer, "He took bread, and gave thanks, and break it, and gave unto them, saying, this is My body which is given for you. And He took the cup, and when He had given thanks He gave it to them; and He said unto them, this is My blood of the New Testament which is shed for many." (St. Luke 22: 19; St. Mark 14; 23; 24.)

Connect these actions with the above quoted language of the prayer which was simultaneous with them, and there results the deeply interesting conclusion, that Christ, *at that time*, fulfilled His priestly function by the offering of Himself as a propitiatory victim, and that bread and wine were made representatives of the body and blood *then* offered.

The command, therefore, connected with this solemn transaction—"this do in remembrance of Me"—has a particular reference to Christ in His priestly office, offering the sacrifice of Himself. "As often," says St. Paul, commenting on the rite observed in the Church in pursuance of this command—"As often as ye eat this bread, and drink this cup, ye do show"—that is, openly and plainly publish, significantly express—"the Lord's death." (1 Corinthians 11: 26.) This is done by repeating the solemn transactions which accompanied Christ's surrendering of Himself to death.

In every due celebration of this rite, the elements of bread and wine become, as they were made at its institution, and for all the purposes then thus designed, *the body and blood of Christ*. "The cup of blessing," says St. Paul, "which we bless, is it not the communion of the *blood of Christ*? The bread which we break, is it not the communion of the *body of Christ*? (1 Corinthians 10: 16.)

This more fully illustrates the meaning of *showing the Lord's death*. There are present, in the mystical and symbolical sense, that there were in the elements blessed by Christ Himself, His body and blood. With these consecrated elements, there is celebrated and made, before God's divine majesty, the required memorial of the sacrifice of the death of Christ. Thus is there a showing of that death *before the Almighty Father*, that is, a pleading of it for the fulfilment of the merciful purposes for which it was designed and effected. There is thus a showing of that death *to the Church*, as the source of all her privileges here, and all her hopes and prospects for eternity. There is a showing of that death, *by each devout recipient of the elements*, as the declaration to God and man, of an humble reception of the great doctrine of Christ's atonement, and the embracing of it, in the exercise of a true and living faith, as his only dependence for all spiritual aud eternal good.

In this scriptural view of the consecrated elements in the Eucharist, there may fitly be applied to them the strong language of our Lord recorded in the sixth chapter of St. John's Gospel: "I am that Bread of Life. This is the bread which cometh down from heaven, that a man may eat thereof and not die. If any man eat of this bread, he shall live forever; and the bread that I will give, is My flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him. He that eateth Me, even he shall live by Me. He that eateth this bread shall live forever."

But this presence of the body and blood of Christ in the Eucharist, brings those who partake of it "unworthily" into the awful state of being "guilty of the body and blood of the Lord," (1 Corinthians 11: 27,) of offering them indignity by profaning their symbols and representatives. Hence results the infinite importance of the precept, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." (1 Corinthians, 11: 28.)

The Scriptures are not express as to the particular heads of this examination. They may be collected, however, from the nature of the ordinance concerned. It is a memorial of Christ's sacrifice of Himself for our sins, and therefore must require in the recipient that repentance which is a prescribed condition of our experiencing the full benefits of that sacrifice. Repentance supposes a firm resolution to forsake sin, and lead a new life, with an humble reliance on the grace of God to enable us to do so, a diligent seeking of that grace by the use of the appointed means of its conveyance, and its faithful improvement, by the surrendering to its guidance and aid, of our moral agency. As a memorial of Christ's sacrifice, the Eucharist also necessarily requires true and lively faith in His atonement, in its inseparable connexion, as their only meritorious cause, with the pardon of our sins, our favor and acceptance with God, and all our spiritual privileges here, and all our hopes of eternal happiness hereafter. Bringing Christians together in joint celebration of the love which unites them as equally the objects of the affection and mercy of their God and Saviour, it calls them, in accents of the tenderest persuasion, and with awful warnings of their inconsistency, guilt, and danger, if they heed them not, to the mutual cherishing of Christian love, kindness, and charity.

Repentance, faith, and charity, then, are the leading qualifications required by the nature of the Holy Eucharist of those who partake of it. Whether they possess them, let them examine themselves, seriously, closely, in the fear of God, and with devout prayer to Him that they may be guided therein aright, and not deceive themselves.

Such is the holy ordinance which, as on this day, was established by Christ, and enjoined upon His followers as the mode in which they are to declare their faith in His atonement, and seek its spiritual and eternal blessings. It may, therefore, be properly regarded as constituting, in its due observance, a mark of distinction whereby they who believe in Christ, and look for salvation through Him, may be discerned from those who do not. This may seem to multitudes who profess and call themselves Christians a hard saying. But how can a *sincere* profession to that effect comport with the wilful neglect of *that* profession, before God and man, which Christ requires, in proof that His atoning love and mercy are not forgotten?

Friday, April 17th.

Good Friday.

This day is sacred to the memory of the death of Christ. The sufferings which terminated in that mournful event, have been considered as exhibiting a most edifying example, and in their connection with the evidence of the truth of christianity. Those sufferings and that death are now naturally brought to mind in the more interesting light of their being the fulfilment of the Redeemer's mediatorial office.

Foretold as a wounding "for our transgressions," as a bruising "for our iniquities," as "the chastisement of our peace," as "stripes" whereby "we are healed," as the making of "His soul an offering for sin," (Isaiah 53: 5, 10.) and being "cut off, but not for Himself;" (Daniel 9: 26,) spoken by Himself as the giving of "His life a ransom for many," (St. Matthew, 20: 28,) the giving of His "flesh for" (instead of) "the life of the world," (St. John 6: 51,) the laying "down" of His "life for the sheep," (St. John 10: 15,) and the shedding of His "blood for the remission of sins;" (St. Matthew 26: 28,) called by His inspired Apostles, His having "suffered for sins, that He might bring us to God," (1st Peter 3: 18,) the giving of "Himself a ransom for all," (1 Timothy 2: 6,) the giving of "Himself for us, an offering and a sacrifice to God;" (Ephesians 5: 2;) and the obtaining, "by His own blood," of "eternal redemption for us;" (Hebrews 9: 12;)—thus set forth in Holy Writ, the sufferings and death of Christ, are represented in a character of the deepest interest to sinful man. They are the price of his redemption. They are the enduring, for him, of what his sins deserve, and what the holiness and justice of his Maker require. They procured access to that favour of God, which pardoning iniquity, transgression, and sin, bestows upon the sinner the rich blessings of grace here, and eternal salvation hereafter.

Let him who thinks he can bear the dread effects of the righteous displeasure of God at his offences; and can stand and plead, in his own strength, and on the ground of his own merits, his cause before Him who is of purer eyes than to behold iniquity, and hateth it with a perfect hatred, and whose infinite perfections require that satisfaction be made for all offences against Him—let such an one look, if he will, with indifference, on the atoning sufferings and death of the Messiah. But let him who knows that he has sinned, and thus exposed himself to Gods' anger, forfeited every claim to His mercy, and incurred His everlasting condemnation—let him whose conscience is thus impressed—and surely that of every reasonable and reflecting person must be so—and who therefore feels that he is lost forever, except he be made the subject of interposing mercy, contemplate, with the deepest interest, and the liveliest gratitude, the unspeakable love of the Son of God, in taking his nature, that He may suffer and die for him.

There was an awful extreme in the agency of Christ, which admits of no solution but that arising out of this mysterious doctrine. Martyrs and confessors in His cause, have endured even greater cruelty from men, not only with unyielding firmness, but with joy and triumph. Jesus utters the deepest groans of anguish, is filled with sore amazement at the extent of His sufferings, is sorrowful unto death, earnestly prays that the bitter cup may pass from Him, and at last expostulates, in melting strains, for being forsaken of His God. All this goes far beyond what the narrative of His sufferings would lead us to expect. It can be accounted for only from the fact, that He then endured infinitely more than human malice could cause; or human view discern. He was receiving those inflictions of *divine wrath* to which he voluntarily exposed Himself, as the Representative and Redeemer of sinful man. God's displeasure was thus turned towards Him, that it might be averted from us. Crushed by its tremendous weight, His human nature sank in death. He bowed His head, and gave up the ghost.

O! profound be the adoration, lively the gratitude, deep the interest, strong and unyielding the faith, with which the Christian this day celebrates such infinite GOOD. Surely this purchase of all his hope, this deliverance from everlasting wretchedness, this procuring of a title to eternal glory, this transcendent mystery of a suffering and atoning God, should claim for the day consecrated by the Church to its especial memory, the willing and grateful observance of all her members. They should separate it from worldly thoughts, pursuits and enjoyments, and hallow it by devout attendance on the services of the sanctuary,* and by the holy meditations and devotions of retirement.

And when such a price has been paid for our redemption and salvation, how bold the presumption, how high-handed the guilt, of placing any trust in our own merit, or our own righteousness! what *can* we expect, if *they* are to be the measure of Gods' mercy to us! Shall we so trifle with all that should be dear to us, as, by proudly rejecting the only hope and trust of miserable sinners, cause even the sacrifice of the death of Christ to profit us nothing!

We may not, however, reject in theory the great doctrine thus claiming the assent of our understandings; but we may forfeit its benefits for ever, by withholding from it meet engagement of our affections, our devotion, and our lives. If so, we set at nought our Saviour's love, slight His offers, refuse His mercy, and resist His counsel. Awfully aggravated must be such guilt. Awfully severe must be its merited punishment.

Saturday, April 18th.

Easter Even.

During our Saviour's last moments, He offered two short addresses to His Father, indicative of a state of mind which only can minister support and consolation in the hour of death.—"Father, forgive them, for they know not what they do,"—"Father, into thy hands I commend My spirit." (St. Luke 23: 34, 46.)

The former evinces that *love to man*, and the latter that *peace with God*, which are essential to a happy death.

The consideration of our latter end, and how it may be rendered happy, may very properly occupy us now, when we commemorate the resting of our Saviour's body in the tomb, and of His spirit in that place of departed souls, where they wait their re-union with the body for judgment, and the eternal award.

We have mourned over the unprecedented sufferings which terminated in the death of our Lord, and seen in his endurance of them, a perfect example of patience, meekness, and resignation. The influence of these virtues was beautifully and eminently conspicuous in the two ejaculations above noticed. The love to man and peace with God, which they evinced, are now proposed for consideration, as a perfect preparation for death.

As death is our entrance on eternity, to which the present time is but the passage, for which it is the appointed period of preparation, which, indeed, is *the life* but just commenced on earth; our views, feelings, and conduct, should all have an especial regard to that momentous event. We should endeavor so far to lose sight of this world, as ever most solicitously and impartially to consider, how these will appear when we are entering eternity.

Thus especially should be viewed the unkind, hostile, malignant, or revengeful dispositions which we would cherish towards our fellow men. Nothing is more obvious in Scripture, than that these cannot comport with happiness hereafter. As love is a distinguishing feature of Christianity here, so is it the bond of union to those who shall reap its eternal rewards. A heart estranged from it must be forever separated from that blessed society. An uncharitable temper taken with us from this world to the next, must exclude from all participation in the joys of the latter. And in this exclusion is involved, not only the necessary deprivation of the happiness, but also the incurring of the miseries of eternity—not only banishment from the presence of Him who "is love," but condemnation with the wretched beings who foments discord, animosity, and ill-will among men, that he may bring them to share with him in their everlasting consequences.

O how truly lamentable the state of that man who enters eternity under this influence of the evil one! How awful his state, who meets his end in the very act of yielding to the claims of such unholy tempers! The soul sickens at the thought of the tremendous consequences. A vain wish involuntarily arises that the course of eternity might be checked, and infinite misery abated. But it is too late. All probation is at an end. Everlasting recompense has been wilfully incurred. The wretched victim must be left to his inevitable doom, while we turn our view to the grateful contemplation of a far different object. It is the death of Him who, suffering from the hands of wicked men the tortures of crucifixion, as the consummation of a series of insult and cruelty, offers for them the prayer, "Father, forgive them, for they know not what they do." It is the death, too, of His first martyr, who, in the agony of being stoned to death, raises the supplication, "Lord, lay not this sin to their charge." (Acts 7: 60.) Yes—and thanks to the abundant grace of God, it is the death of many, in all ages, true followers of the Lamb, whose are the mild, forgiving, and charitable temper which He requires. Conscious that as they forgive, so only will they be forgiven; penitent for their own violations of Christian love, and willing to cover with perpetual oblivion, those of which they have been the objects, they are mainly anxious for that perfect harmony which heaven affords.

In order to secure this blessed temper, so indispensable to future happiness, at the awful hour when time is changed for eternity, it must be assiduously cultivated through life. God sees the heart; and if apparent forgiveness be but yielding at last to despair of opportunity of gratifying revenge, and apparent charity but an unwonted emotion excited by the near approach of the summons to judgment, they will be nothing worth. Through life we must be hum-

* Compare St. John 19: 17, and St. Matthew 27. 32.

† The Morning Service is that which Christians should be most anxious to attend, as being the most richly fraught with reference to the one absorbing topic of Christ's sufferings and death.

* Would not the celebration of the Lord's Supper be peculiarly proper on this *great day of expiation*?

ble imitators of Him Who hath left "us an example that" we 'should follow His steps," (1 St. Peter 2 : 21,) in the patient, long-suffering, and forgiving temper which marked them.—This, it is true, will be repulsive to the natural man. It will require a mastery over ourselves perhaps not a little difficult to be gained. It may be among the severest conflicts in the Christian warfare. But let us remember, that we shall not be left to our own strength, if we will avail ourselves of the proffered strength of divine grace. This will be vouchsafed as a blessing upon our faithful use of means; and will be increased in proportion to our improvement thereby of our moral agency in cultivating the spirit, and practising the virtues of Christian forbearance, benevolence, and love.

Thus the difficulties will gradually diminish, and the duty bring its own continually increasing reward in the peace, comfort, and joy of heart which it will inspire, until that great consummation which sheds its holy, soothing influences, on the hour of the soul's departure for the regions of everlasting harmony and love.

Of course, in all these remarks, it has been supposed that the virtues contemplated, are cherished on Christian principles, and as a part of uniform Christian holiness. For the Gospel is a beautiful and harmonious whole. None of its requisitions can purchase exemption from any other. Indeed, none can exist in its integrity without the others, so intimate is their connexion, and so essential are they to each other. The most extensive influence of love to man is by no means the whole of Christianity. Cherished, however, upon Gospel principles, it is closely interwoven with every part. The Divine Grace essential to its perfection, as to that of every virtue, is promised to flow only from general fidelity to the requisitions of evangelical faith and piety. These, by the promised divine blessing, will, through the great Mediator's merits, minister to the soul that *peace with God*, in the enjoyment of which the faithful Christian, when his end approaches, can adopt the language of his Divine Exemplar, "Father, into thy hands I commend My spirit."

Before this, however, it is obvious that the spirit must be prepared to be received by its Father and its God. This truth would be appalling indeed to him who has a proper sense of human nature—its frailty and corruption, its unfitness, by reason of the pollution of guilt, for the favor of God, and its entire inability to remove this unfitness—were it not for the blessed doctrines of the Gospel, which reveal a method whereby its frailty and corruption may be corrected, the stains of its guilt washed out, and grace imparted to prepare the soul for the pure and holy presence of its God.

By cherishing an humble sense of our need of a Saviour, and by improving the grace which imparts ability to receive Him Who is revealed to us in this character, in His united divine and human qualifications for His office, as our Prophet to instruct us, our Priest to atone for sins of which we could not otherwise hope for pardon, and intercede in our behalf for blessings which we could not otherwise expect, and our King, requiring union with the Church and Kingdom which He has established, and the observance of its laws and ordinances; and to show our sincerity by embracing the doctrines, and conforming to the religious and moral precepts of His Gospel—thus we are to avail ourselves of the gracious provision made to secure the meetness of our souls to be commended, when the near prospect of eternity would appal them, to the holy keeping of our God.

Who can conceive the exalted privilege, and the unspeakable happiness of this living faith in the Son of God, when the time of the Christian's departure has arrived! His sins are pardoned through the merits of a Divine Redeemer, his imperfect services accepted through an Almighty intercessor, and his soul sanctified, cheered, and strengthened through those influences of the Holy Ghost, which were purchased by his Saviour's mediation. Thus, though his own righteousness utterly fails him as a source of dependence, yet, in the perfect righteousness of Christ, he sees an all-sufficient ground of firm and unwavering trust. By that he is made meet for inheritance with the saints in light; and enabled, notwithstanding all his pains of body, and all the efforts that may be made by the spirits of darkness to shake his confidence, to look up, and with a lively faith, a hope full of immortality, and a charity warm and expanded as the grace of God can make it, address his reconciled Creator, "Father, into Thy hands I commend My spirit."

Christian Reader: remember that like thy Saviour's body, as on this day slumbering in the tomb, thine must lie there too. Like His soul, as now in the place of departed spirits, thine must go thither also. When thou art least aware of it, this awful change may take place. From that tomb, thy body is to rise again. Shall it be to the resurrection of life, or to the resurrection of damnation? From that intermediate state thy soul will be called, and reunited to the body, that thus thou mayest appear before the judgment-seat of Christ. From that tribunal, but two extremes will proceed—the one calling the righteous to heaven, the other dooming the wicked to hell. Which shall be passed on thee? It is for thee to determine *now*. Very soon it may be too late for ever.

DIES SANCTUS.

For the Churchman.

Presuming that the readers of the Churchman, at the present season, would be gratified with an appropriate extract from earlier times, we here give the proem and peroration of a homily by the venerable Bede. This distinguished man, who forms so happy an exception to the darkness of his times, was justly valued by all who knew him. His works were so universally admired, that foreigners, as well as his countrymen, were loud in his praises. He certainly shines "like a meteor in the darkness of a barbarous age." The homily, part of which we have here translated, is marked by its general good sense, unaffected simplicity, and pious tone. And though we might not assent to all the interpretations of this venerable English father, we may listen with some interest to the exhortations of more than eleven centuries. Bede flourished A. D. 673—735. He wrote altogether in Latin, although he also made a translation of the Gospel of St. John into the Saxon vernacular, and some passages of Isidore Hispalerius. We have not translated the whole homily, as, besides the fact of its being a curious relic, our object is a practical one.

It may be observed, that the Sunday next before Easter, was anciently known as Dominica Palmarum, Palm Sunday, from the Gospel read on this day, and which was the same with that for the first Advent Sunday. The Gospel relates the entrance of Jesus into Jerusalem, when the multitude strewed palm branches in his way. Hence the name. The Lutherans still retain both the name and the Gospel. Properly speaking, the quadragesimal season terminates with Palm Sunday, and with it, also, begins the Great Week. This Great Week always held a conspicuous position. Palm Sunday terminates the forty days of Lent, or the quadragesima—and begins the Paschal Cycle, which ends with the Dominica in albes, (1st Sunday after Easter.) C. F. C.

HOMILY ON PALM SUNDAY,

OR THE

Sixth Sunday of Lent.

BY THE VENERABLE BEDE.

Matt. xxi. Mark xi. Luke xix. John xii. Then went Jesus, &c.

The Mediator between God and man, the man Christ Jesus, who, for the sake of mankind, descended from Heaven to suffer on earth, resolved, as the time of his suffering drew near, also to draw near to the place of his sufferings, to the end that it might also thus appear, that he suffered not against his will, but freely. He intended to go riding on an ass, and be proclaimed and hailed by the multitude as king, that by this also every intelligent person might understand he was the Christ, whose coming in this way had been announced by prophetic declaration long before. Five days before the Passover, he determined to go, as we know from St. John's Gospel, in order to show by this too that He was the Lamb without spot, that taketh away the sin of the world. For the paschal lamb, which commemorated the deliverance of the people of Israel from Egyptian bondage, was to be offered five* days before the Passover, which was on the 14th of the new moon, (Nesan.) This signified, that He through whose blood we are redeemed, was to go to the temple of God, and daily teach in the same, five days before the passover; that is, on the present day, (Palm Sunday,) in the midst of an applauding multitude, and the acclamations of those advancing and following. After the close of the fifth day, after having observed the solemnities of the ancient passover, in order then to transfer the sacred rites of the New Testament to his disciples, he left the city, went to the Mount of Olives, was taken by the Jews, and crucified on the next day. Thus he delivered us from the thraldom of evil spirits on the same day that the people of Israel shook off the yoke of Egyptian slavery, by the offering of a lamb. Five days, therefore, before his sufferings, like the paschal lamb, our Lord came to the place of his suffering, in order to make it evident, that it was He of whom Isaiah prophesied; "as a sheep is he led to the slaughter, and as a lamb dumb before his shearers, and openeth not his mouth,"† Isaiah liii. 7. Or, as a little before it is said: "He was wounded for our transgressions, and by his stripes we are healed."

But the hearts of the envious princes were rather fixed on persecuting him in all that he undertook with so much solicitude, than believing in him; and these most miserable men took more pains to lead the Prince of Life to death, than to obtain life from Him. Let us avoid the examples of these blind unbelievers, and rather follow the example of those who praised the Lord in faith. We shall endeavor to explain his mystical journey, as behooves us, in a mystic sense. (Here follows the mystical exposition: we pass on to the peroration.)

The people that accompanied Jesus to Jerusalem, borrowed their language of praise from the 117th Psalm, (Vulgate,) which we all know is sung as a prophecy respecting the Lord.—Hence, with great propriety, it is promised in this Psalm: "The stone that the builders rejected is become the head of the corner." (Ps. cxviii.) For Christ, whom the Jews, who had reared a building of human traditions, rejected, became a firm wall for both people, viz. Gentiles and Jews. When, in the Psalm, Christ is called the corner-stone, this is done because, according to the Gospel, the people that went before and followed after, extolled him with their unanimous applause. But when this applause is expressed in the words *Hosanna*,‡ that is, Salvation or help us, the words *in the highest* are added; this shows plainly that the coming of Christ in the flesh, is not merely the salvation of men, or the inhabitants of the earth, but also of the angels in Heaven. For, by the fact that the redeemed are elevated to Heaven, it is that the number of angels that had been diminished by the fall of Satan, is again replenished. In allusion to this, St. Paul says: § "That in him might be comprehended all that is in heaven, and on earth." Eph. i.) Hence, with good reason it is repeated Hosanna in the highest! as an addition to his praise. For the whole economy of his incarnation, for the attainment of the glory of a heavenly country, was now about to be completed.

But it behooves us, my brethren, to direct the whole attention of our hearts to this promised country, and that we bear constantly in mind, that although the way leading thereto is narrow, yet the dwelling towards which we are hastening is a blessed home. It is better also to be led to the kingdom in a path of difficulty and trial, than to go the path of pleasure and ease that only leads to punishment. It is better, by a course of corporeal self-denial in this earthly existence, to attain unto eternal joys, than by short-lived gratifications to incur eternal pain.

Behold we have now, with the blessing of God, nearly ended our quadragesimal fast. Let every one here appeal to his own conscience. The more rigidly we have devoted ourselves in these days to the service of the Lord, the more joyfully may we anticipate the holy period of the Lord's resurrection. Whoever, on the contrary, has to reproach himself in his own conscience on account of his defective repentance, he assuredly can advance to such a solemnity not without fear and trembling. However, even such need not despair of salvation, and alarmed at the greatness of sin, need not sink into the abyss of despair, according to the words of Solomon; "where the unclean cometh, is shame and confusion," (Pr. xviii.) but they must think seriously of the future.—For the annual celebration, in which we commemorate the joyous resurrection of our Redeemer, fills the pure with such joy—the impure with such dread and confusion: how much more must the innocent rejoice in their pure consciences, at the celebration of the general resurrection on the day of rigid distribution, when the voice of the Judge shall pronounce judgment, and the condemning conscience of the guilty consign them to eternal wo!

Whoever, therefore, among you, my dearest brethren, clad with the armor of temperance, have, from the beginning of these forty days, been contending with the proud tempter, let him see to it that he desist not from his purpose, before the enemy be driven to fight, and the angels be sent to minister unto him! But, whoever has not yet put on the panoply of virtue, let him begin yet with the present day.—To-day, yet, let him exercise himself, with the believers in the works of faith. Let him implore the love of Him, who hath come in the name of the Father, and brought the blessing to the world. Let him raise his Hosanna in the highest! and pray that he may become saved for the heavenly land. Let him spread his clothes in the way; that is, humble the members of his body, in this present world, that the Lord may exalt him in the world to come, as David saith: "That the bones which thou hast broken may rejoice." (Ps. li.) Let him cut down the branches of the trees, and spread them in the way, that is, treasure up the declarations of holy men, faithfully in his memory, by which those that stand may be strengthened, that they fall not; those that fall, admonished, that they rise again: those that rise again may be encouraged to the practice of virtue; and those that are exercised, cheered to expect their reward in heaven. Thus let him guard the steps of his walk and conversation against the stones of stumblers and the rocks of offence. Let him, with the rest of believers, follow the footsteps of his Redeemer, and in the purity of his soul, venerate the sublime mystery of his passion and resurrection. This mystery, Jesus Christ our Lord, has graciously allotted to all his chosen members, as a means to heal their wounds, and a pledge of celestial joys. He lives and reigns as God, with the Father in the unity of the Holy Ghost, world without end. Amen.

* It need scarcely be observed that Bede means the first day of unleavened bread. Properly the lamb was selected only four days before the passover, on the 10th of Nisan. Ex. 12.

† The passages are translated from Bede's text.

‡ The Hebrew Hosanna is a contraction, meaning—now save—borrowed from the 118th Psalm, and used on public solemn occasions, like the forms, God save the King, or God save the Commonwealth. It was a popular invocation of divine mercy, borrowed from the consecrated language of their own Psalms.

§ The thought here seems to be that the benefits of redemption extends to the angelic world as well as to this; inasmuch as glorified men may be substituted for the angels that fell.

For the Churchman.

In perusing a late English periodical, the annexed observations, and poetry, suggested the idea of offering them to your observation, for insertion in the Churchman, as being appropriate to the ensuing Holy Week.

ANSELMA.

THURSDAY EVENING BEFORE EASTER.

It is somewhat remarkable that the Church, in her formula for public worship on the evening preceding Good Friday, takes no notice of the fact that it was that same night on which the solemn ordinance of the Last Supper was instituted. *The clergy of our own times would do well to avail themselves of the opportunity afforded by this anniversary*, as it is impossible to conceive a more fitting opportunity for exhortations of the nature suggested by such an event, than on the very evening when its commemoration was enjoined.

Hail, sacred eve! Let grief and love,
Twin guests, sad converse hold awhile;
For he who now doth reign above,
Still deigning on his sheep to smile,
Did on this solemn night command,
When circled by that sorrowing band,
Whose eyes with burning tears were dim,
That we should oft remember him.

He took the bread, he blest, and brake;
Then unto his disciples said,—
This is my body, each one take
And eat, so shall your souls be fed:
He took the cup, gave thanks, and then
Repeated his command again,—
Drink ye of this, and let it be
Oft-times remembrancer of me.

'Twas his last supper here below,
Ere on the cross he bowed his head;
Ere in Gethsemane his brow
With drops of blood was overspread.
Then on this eve let grief and love
In mournful strains their sorrow prove;
And let the slow and solemn hymn
Tell how we oft remember him.

ST. THOMAS' HALL, FLUSHING, L. I.—As when this institution was commenced, it was announced as the *Primary School of St. Paul's College*, it is now proper to mention that, with an amicable understanding between the proprietors of the two establishments, it has become an independent institution. It is under the sole direction of the Rev. Dr. Hawks, and has no connection with St. Paul's College. The Preparatory School of St. Paul's is on the same premises as the College, and continues in the immediate charge of the Rev. W. A. Muhlenberg. The address to Dr. Muhlenberg is, *College Point, N. Y.*

The Vestry of St. Clement's Church have given their Rector, the Rev. Dr. Bayard, leave of absence for six months, and permitting his salary to continue, and engaging, in the mean time, to supply his pulpit. This mark of kindness is the more gratifying to Dr. Bayard, as being entirely unsolicited on his part.—Dr. Bayard expects to set sail for Europe in the latter part of this month. The Rev. Edward N. Mead is to take his place at St. Clement's, during his absence.

PORT COLDEN, N. J., April 8th, 1840.

To the Editor of the Churchman.

Sir,—Permit us to call your attention and that of the public, to an Institution for the Education of Boys, which is about to be established at this place, under the name of *St. Matthew's Hall*. It is intended that the Seminary shall be of the highest character, and one in which not only a good English, but a complete Classical and Mathematical education may be obtained. It will be opened under the auspices of the Protestant Episcopal Church, and be under the supervision and control of the Bishop of New Jersey. The Rev. P. Teller Babbitt, recently of Erie, Pa., will discharge the duties of Principal, and the services of able and efficient Assistants will be secured.

The year will be divided into two Sessions of 22 weeks each, the first commencing on Wednesday, the 6th of May next. The terms are $100 *per Session, payable in advance, which charge will embrace every thing necessary (except clothing) for the comfort and convenience of the scholars.* Close observance will be used to neatness and comfort by the mother of the Principal. Great attention will be paid to the instruction of the pupils in regard to their moral as well as literary improvement.

The number of scholars will be limited to forty-five.

Annexed is a fair description of the situation of Port Colden.

For further information, we respectfully refer to the following gentlemen:

Rt. Rev. Bishop Doane, Burlington, N. J.
Rt. Rev. Bishop B. T. Onderdonk, New York City.
Rev. Samuel Turner, D. D., Prof. Theo. Sem. N. Y.
Rev. Bird Wilson, D. D., Prof. Theo. Sem. N. Y.
Rev. W. R. Whittingham, D. D., Prof. Th. Sem. N. Y.
Rev. Edmund D. Barry, D. D., Jersey City.
Rev. Matthew Henderson, Newark, N. J.
Rev E. G. Prescott, Salem, N. J.
Rev. Samuel Starr, Trenton, N. J.
Rev. George Upfold, Pittsburgh, Pa.
Rev. William C. Crane, Woodville, Miss.
Hon. Samuel L. Southard, Jersey City, N. J.
Hon. Ogden Hoffman, New York City.
Hon. J. P. B. Maxwell, Belvidere, N. J.
Jacob Miller, Esq., Morristown, N. J.
Thomas N. Stanford, Esq., New York City.
William Van Antwerp, Esq., New York City.
D. A. Cushman, Esq. New York City.
Floyd Smith, Esq. New York City.
J. W. Condit, Esq., Newark, N. J.
A. Gilford, Esq., Newark, N. J.
John F. Ellis, Esq., Jersey City, N. J.

Those desiring to make application, will address WM. C. DUSENBERY, Port Colden, Warren County, N. J.

(Port Colden is situated upon the bank of the Morris Canal, in Warren county, state of New Jersey. The village is built upon elevated ground, and commands a view of several miles in extent, over one of the most highly cultivated districts of country in the middle states. Health, and cheapness of living, and easiness of access, constitute the great benefit towards selecting this spot for the above object. Port Colden is 14 miles east of Easton, Pa., on the turnpike from that place to New York, 8 miles from Belvidere, and the same west of Schooly's Mountain. The ride from New York, via. Morris and Essex Rail Road, is accomplished in three-fourths of a day. There being no inducements in or near the place, for the practice of vice and immorality, is also of great importance to the success of the Institution.

HOLY WEEK.—One edition of the Address in our last, printed in a separate form, has been disposed of, and another has been issued, copies of which may be had at 124 Fulton street, or at 28 Ann street.

☞ Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men designing to become candidates, will be delivered in St. Peter's Church, to-morrow evening, 12th inst. Service to commence at half-past 7 o'clock.

CALENDAR.

APRIL.

12. Sunday next before Easter.
13. Monday before Easter.
14. Tuesday before Easter.
15. Wednesday before Easter.
16. Thursday before Easter.
17. Good Friday.
18. Easter Even.
19. Easter Day.
20. Monday in Easter Week.
21. Tuesday in Easter Week.
25. St. Mark the Evangelist.
26. First Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
3. Second Sunday after Easter.
10. Third Sunday after Easter.
17. Fourth Sunday after Easter.
24. Fifth Sunday after Easter, or Rogation Sunday.
25, 26, 27. } Rogation Days.
28. The Ascension of our Lord Jesus Christ.
31. Sunday after Ascension.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.——Fifth Sunday in Lent, April 5, confirmed 17 in the Mission Church of the Holy Evangelists.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday after Easter, May 3d, St. Paul's Church, *Albany*. Tuesday 5, Duanesburgh, *Schenectady County*. Thursday 7, Rensselarville, *Albany County*. 8, Oakhill, *Greene County*. 9, Greenville.

Third Sunday after Easter, May 10, Cairo, ordination A. M., Confirmation, P. M. Tuesday 12, Windham, ordination A. M., Confirmation P. M. Thursday 14, Hobart, *Delaware County*. Saturday 16th, Delhi.

Fourth Sunday after Easter, May 17, Walton. Tuesday 19, Unadilla, *Otsego County*. Thursday 21, Otego. 22, Oneonta.

Fifth Sunday after Easter, or Rogation Sunday, May 24, Gilbertsville, A. M. Louisville 4 P. M. Tuesday 26, Westford. 27, Cooperstown. Festival of the Ascension, Thursday, May 28, Exeter. 29, Monticello.

Sunday after the Ascension, May 31, Cherry Valley. Tuesday, June 2, Little Falls, *Herkimer County*, Ordination A. M., Confirmation P. M. Thursday 4, Fonda, *Montgomery County*, ordination A. M., Confirmation P. M. Saturday 6, Episcopal Institute, *Troy*.

Whitsunday, June 7, A. M. Christ Church, Ordination, P. M. St. Paul's Church, Confirmation. Whitsun-Monday, June 8, Episcopal Institute. Wednesday 10, Glens Falls, *Warren County*, Ordination A. M., Confirmation P. M.

Trinity Sunday, June 14, St. Andrew's Church, *New York*.

First Sunday after Trinity, June 21, Flatbush, *King's County*.

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

CHRIST CHURCH, ANTHONY-STREET, will be open for Divine Service on every evening except Saturday during Passion (next) Week. Service will commence at half past 7 o'clock. Morning Prayer as usual.
April 11.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York, will be held in the Sunday School Room of St John's Chapel, on Monday evening, 13th inst., at half past 7 o'clock. By order.

A. W. O. SPOONER, Rec. Sec'y.

New York, April 11, 1840.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

A stated Meeting of the Board of Managers will be held on Tuesday afternoon at 5 o'clock, at the Depository, 28 Ann st. WM. H. TOWNSEND, Sec'y.
April 10.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A Meeting of the Board of Trustees will be held on Tuesday afternoon, at half-past 5 o'clock, at the Depository, 28 Ann street.

PIERRE E. F. MCDONALD, Sec'y.

April 10.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Peter Lorillard, jun, Esq, to constitute him a life member, $10. From an annual subscriber, $1. Collection in Whitestone Chapel, Rev J B Kerfoot, $8. Total, $19

☞ "Perceval on Apostolic Succession" is now in the hands of the compositor. More liberal contributions are requisite to meet the necessary payments.

Donations and subscriptions received by
THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
April 10. THOMAS C. BUTLER, agent.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From a collection in St. Luke's Church, Rev J M Forbes, rector, $65 07; from Bible, Prayer Book & Tract Socie y, Theological Seminary, $5; from Peter Lorillard, jr, esq, to constitute him a life member, $25. From annual subscribers, $4. Total. 99 07.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
April 10. THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 1st instant has received the following contributions, viz.

By the hands of Fred H Stimpson, esq, receiving agent in Boston, received from the Missionary Parochial Association of Grace Church, Boston, per B Howard, esq, treasurer, $100. By the same, weekly offerings of St Andrew's ch, Hanover, Mass, by the hands of the Rev E A Greenleaf, rector, $5. By the hands of Thomas Robins, esq, receiving agent in Philadelphia, received from Calvary ch, Rockdale, Penn, for domestic missions, per Rev A Lee, $5. By the same, from Samuel Davis, esq, Philadelphia, for Michigan, $5. By the same, from the Missionary Association of St James' ch, Philadelphia, for Bp Kemper's fund, $10; and for Bp Kemper, to be applied towards the education of an Indian youth of the Oneida tribe, $50, per W H Calhoun, esq, $60. By the hands of the Rev Ed C McGuire, offerings of St George's church, Fredericksburg, Va, $20. By the same, from St Ann's ch, Essex co, Va, by the hands of the Rev John P Mc Guire, for domestic missions, $21. By the same, from South Farnham Parish, Essex co, Va, by the same, and for the same purpose, $21 10. Remitted by Thomas Robins, esq, agent, &c, through Mr Aldis, received from the executors of Miss Catharine Clark, of Mount Holly, N J, one-half of a legacy left by her, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, $50. Remitted by the same, one-half of ten dollars, received from a gentleman of St John's ch, Chew's landing, N J, for general purposes of the Board of Missions, $5. By the hands of Charles Mc Lean, esq, postmaster, Cherry Valley, Otsego co, N Y, received from the Ladies' Association of Trinity ch, in that place, for the benefit of Domestic Missions, $10. Total receipts, $302 10.

April 8, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Remitted by Thos Robins, esq, agent at Philadelphia, from the executors of Miss Catharine Clark, of Mount Holly, N J, being a legacy left by her to the Domestic and Foreign Missionary Society of the P E ch, $100; from a gentleman of St John's ch, Chew's Landing, N J, for general purposes of Board of Missions, $10—$110, of which one-half, $55. From Calvary ch, Rockdale, Pa, per Rev A Lee, $5; from the Claxton Association of Philadelphia, $12 75; from the first Greek Mite Society, $36; from the young ladies' Bible class of St Andrew's ch. Philadelphia, $64; female Sunday School of same, $61: female infant school of same, $15; all for Mrs Hill's first Philadelphia Greek School, at Athens; and from female Sunday School of same ch, $5, for Mission to Crete, per Miss L C, 193 75. From the female society of St Andrew's ch Philadelphia, for the promotion of Chistianity, for Greek Mission, per Miss P W Thurston, treasurer, $100. From Chester Parish, Chestertown, Md, for African Mission, per Rev C F Jones, $80 72. From the Missionary Association of St James ch, Philadelphia, for African Mission, per W H Calhoun, esq, treasurer, $10—in all $444 47. Remitted by Rev F C McGuire weekly offerings of St George's ch, Fredericksburg, Va, $13 10; for Mrs Hill's school, per Miss A Gray, $10; from St Ann's Parish, Essex co, per Rev J P McGuire, $20; from South Farnham Parish, per the same, $20—in all $63 10. Received from the Sunday School of the Church of the Ascension, N Y, $10 75. Total receipts, $518 32.

CHARLES J. ALDIS, Treasurer.

Bank of America, April 7, 1840.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer has further to acknowledge the receipt of the following subscriptions and donations, viz:

Cash $2, do 2, J A Sparks 5, A T Canfield 3, Alex Kissam 1, George T Fox jr 50, John Jay 3, D H Hoyt 3, Lewis Phillips 5, Robt McEwen 2, J B McEwen, M D, 1, Chas H Hall 1, H J Seaman 1, J R Van Rensselaer 5, S L H Ward 15, Danl M Edgar 1, a Life Member 20, Irving Paris 1, Alex Hamilton 1, Chas H Hoffman 1, J T Adams 2

Also $64 from individuals of Trinity Parish, viz: A Warner 5, Miss M McLeod 7, Miss E McLeod 2, Mrs Burr 3, the Misses Hammerley 5, F Schuchardt 3, the Misses Templeton 10, Miss Mary Jones 3, J R Randolph 2. Murray Hoffman 1, Miss Troup 2, F Bronson 3, Wm Moore 3, Mrs Wm Moore 2, Miss Sarah A Moore 4. cash 5, Mrs Sherred 4. Total $189.

JOHN H. SWIFT, Treas.,
March 31, 1840. 158 Water st.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums since March 25, viz.

From St Paul's church, Tompkinsville, Rev Wm Walton, Rector, collection for Education Fund $3, and Missionary Fund, $3 From Hector and Johnson's settlements, Rev Richard Smith, missionary, for Education and Missionary Fund, $5. From Christ church, New York, ev Dr Lyell, rector, collection for education fund, $19 20. From Diocese of Western New York, W S Philpot, esq, treasurer, for missionary fund, $500. Total amount, $530 20.

C. N. S. ROWLAND, Treas.,
April 8, 1840. 55 Water st.

☞ The subscriber would most respectfully acknowledge the following sums received for the benefit of St. Matthew's Free Church:

From St Stephen's church, by the hands of Rev J H Price, $33 52. From a Lady of St Paul's, $5. From a person, through Mr J A Sparks, $5. Total $43 52.

J. G. DE GRASSE.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending April 9th, from the following individuals, viz.

R S H George, Philad; W Stavely, Philad; Rev C H Page, Louisville, Ky, with remit; A E Miller, Charleston, S C, with remit; E Milligan, St Louis, Mo; Rev C F Berkley, Livingston, Ky, with remit; M A Smith, Fredonia, with remit; J G Downer, Bridgeport, N Y, with remit; W Atwill, Norwalk, Ct.

Packages have been forwarded from the Depository during the week ending April 9, as follows:

Te Rev W A Smallwood, Zanesville, Ohio, one packages sent to Jacob Pierce & Cos, No 3 William street; to R S H George, Phila, per Union Line; to E Wiley, Savannah, Ga, per brig Savannah; to W Rowland, Norfolk, Va, per schr Empire; to Belknap & Hamersley, Hartford, Con, per steamer Cleopatra; to L H Young, New Haven, Con, per steamer New Haven; to D Brunner, Baltimore, per schr Washington; to C Foote, Bridgport, Con, per steamer Nimrod; to A E Miller, Charleston, per brig Moses; to Z Clark, Troy, per towboat Advance; to Rev W A Muhlenburgh, D D. Flushing, L I, per steamer Statesman; to C Stimpson, jr, Boston, per Harnden's Express.

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, on the 4th of May next.
April 6, 1840. tf

PEW IN ST. PAUL'S CHAPEL, FOR SALE OR TO LET.

A PEW in St. Paul's Chapel, either on the ground floor or gallery. Inquire at this office.
April 11. xtf

REV. E. M. JOHNSON'S EXPLANATORY MISSIONARY SERMON,

FOR SALE at 124 Fulton street, 28 Ann street, or at the Post Office, Brooklyn. Price 6d single—2s per half-dozen.

ST. ANN'S HALL, FLUSHING, L. I.
REV. DR. SCHROEDER, *Rector*.

IN addition to the regular pupils, a limited number of young ladies will be admitted, as *members of the summer classes*. Their course of studies will commence on the first day of May, and continue until the first day of August; and the charge for board and tuition in all the English branches will be *eighty dollars*. There will be an additional charge, when foreign languages, music, drawing, painting &c, are studied. The best masters are employed, and every arrangement has been made, for the thorough education and the health and happiness of the pupils.

Personal interviews with the Rector or the Secretary may be had, on *Thursday, Friday and Saturday of this week*, from 11 A. M. until 2 P. M., at the city office of the Hall, No. 28 Ann-street.

ELIJAH GUION, Jr., Secretary.

New-York, April 8th—1t

BOSSVILLE BOARDING SCHOOL,
STATEN ISLAND.

W. WESTHORP presents his thanks to his friends and the public, for their patronage of his establishment, and begs to assure them it shall be the study of himself and family to meet their encouragement, having completed the enlargement of his establishment.—He can now accommodate several additional pupils. Children commited to his care, of the age of four years and upwards, will receive every parental attention. Their morals are directed in every possible way towards virtue and piety. The situation of this establishment is particularly healthy—its orchards, gardens, and pleasure-grounds, renders it at once desirable. Reading, Spelling, Writing, Arithmetic, Geography, History, and Grammar, are taught. Terms, including board, education, and washing, $25 per quarter, payable in advance.

REFERENCES.

Rev. David Moore, Staten Island,
Rev. S. Parish, do do
Abraham Lester, Esq., 205 Pearl st., New York.

The steamer Raritan leaves Barclay st., for Bossville, every day at 3 o'clock.
April 11, 1840. 8t$

PRAYER BOOKS FOR THE AGED.

A NEW and cheap collection of the Book of Common Prayer, printed with very large type. Just published, and for sale by
Apr 4 SWORDS STANFORD, & Co.

JUST PUBLISHED, BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
AS AN EASTER TRACT

THE BOY WHO LOVED THE BIBLE, by the author of "The Holy Child Jesus." 24 pages 18mo. Also, the Psalm appointed to be sung at the approaching anniversary of the N. Y. P. E. S. S. Society, printed neatly upon tinted paper. For sale at the Depository, No. 28 Ann St. Apr 4

TROY EPISCOPAL INSTITUTE.

THE present term of this institution will close on Wednesday, April 8th.

The next, or Spring term, will commence on Friday, May 1st,

Applications for admission may be made as heretofore, to the Principal at the Institute, or to J. W. Mitchell, Esq., 73 Cedar street, New York.

March 7.—t may 1.

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union* on the Principles of the English Reformation, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

ST. MARY'S HALL,
GREENBANK, BURLINGTON, N. J.

THE Summer term of this Institution will commence on Wednesday, May 6th. Punctual attendance is requested on the first day of the term.

R. I. GERMAIN,
Chaplain, Principal Teacher, and Head of the Family.

☞ The several journals of the Church will please to insert the above notice eight times each, and send their bills to St. Mary's Hall, Burlington, N. J.

March 28—8t

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.

March 28. xtf

ASTORIA FEMALE INSTITUTE.
REV. JOHN W. BROWN, A. M., RECTOR.

THE Summer Term of this Institution will commence on Monday, May 4. It is requested that all applications for admission may be made previous to, or during the week immediately preceding that date.

The general arrangements, course of instruction, &c., &c., are, it is presumed, sufficiently well known to obviate the necessity of a detailed advertisement.—Circulars containing these may be had at the office of the Prot. Epis. S. S. Union, No. 28 Ann st., or at No. 124 Fulton street. Fuller information on every point may be obtained, on application to the Rector, at the Institute, or to J. L. Riker, Esq., 131 Fulton st.

The Institute is divided into three permanent departments—Preparatory, Junior, and Senior,—each of which is thoroughly organized. Over each of these, the Rector exercises constant supervision, and devotes his personal attention to the studies pursued.

The Institute is organized on the plan of a well-regulated Christian household. It is the object to surround the pupils with the quiet influences of a Christian home. The Rector considers himself especially responsible for the moral and religious culture of his pupils.

The Bishop of the Diocese will hereafter sustain the interesting and important relation of Visiter to the Institute. The duties of Head of the Family, and principal Teacher, are discharged by the Rector. The following persons are associated with him in the business of Instruction, and the general administration of the Institute:

REV. C. CLAPP, A. M., Chaplain, and first Assistant Teacher;
REV. S. M. HASKINS, A. M., Arithmetic, Algebra, and Elocution;
B. SERVATIUS, French Language and Literature.
MADAM SERVATIUS, French; Vocal and Instrumental Music;
JOSEPH KAMERON, Instructor on the Piano and Organ;
W. J. EDSON, Professor of Psalmody;
MISS R. C. BROWN, First Governess, and English Teacher;
MISS E. LAMB, Governess, Teacher in English, Drawing and Painting;
MISS J. R. HALL, Governess, Teacher in French and English;
MISS E. POOLEY, Fancy Work, &c.;
MISS C. E. FAESCH, Matron, and Directress of the Household;
H. BAYLIES, M. D., Family Physician.

Full Courses of Lectures are delivered during the year, on Astronomy, Natural Philosophy, Chemistry, Botany, Geology, and History.

The location of the Institute is unsurpassed for health, retirement, and beauty and variety of scenery. It is situated in a retired part of the pleasant village of Astoria, and enjoys the advantage of rural walks and groves in its immediate vicinity. Abundant opportunities are afforded to the pupils for engaging in such exercises as tend to promote health and gracefulness without sacrificing their privacy. A taste for horticulture is encouraged, and a particular portion of the flower garden is appropriated to the supervision of each young lady.

TERMS—$250 per annum, payable quarterly in advance. No extra charge is made for those who remain during the summer vacation. The charges for the extra branches are moderate.

The steamer Statesman leaves the foot of Fulton st., New York, for Astoria, twice every day from May to November, and once every day for the greate part of the remaining six months. Constant communication with the city is also kept up by the Harlem rail-road and stages.

For further particulars, address the Rector, at Astoria, (formerly Hallett's Cove,) Queens county, L. I.

March 28, 1840. 6w

FEMALE SEMINARY, NEW ROCHELLE.

THOMAS ROGERS, Proprietor,
MISS ROGERS, Professor of Music.

THE ensuing term of this Institution will commence on the first Monday in November.

The conductors hope, by every effort for the intellectual and moral improvement of the young ladies committed to their charge, to merit the continuance of public patronage.

References:—
Rev. T. W. Coit, D. D., Rev. G. D. Abbott, New Rochelle; Rev. Lawson Carter, Rev. R. C. Shimeall, Brooklyn; Jacob Le Roy, Esq., New York.

☞ A Church Organ to be disposed of.

April 4—6t$

MISS FORBES' BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
NO. 6 ABINGDON SQUARE,

A PLEASANT and healthful situation, at the junction of Bleecker street and the Eighth Avenue.

The ordinary branches of a useful and poli e education are taught at the school, in which Miss F. is assisted by experienced teachers.

A private omnibus is provided exclusively for the use of the school, which calls daily under the care of the attendant for pupils residing at a distance, and returns with them to their homes.

Cards of the terms may be obtained at the school, or of Mr. Forbes. No 8 Wall street.

April 4—8w

RARITAN SEMINARY FOR YOUNG LADIES,
PERTH AMBOY, NEW JERSEY.

THE summer term of this institution will commence May 15th. The situation is healthy and easy of access, and offers the advantages of pure air and sea-bathing. The best teachers are provided, who will make every effort to secure a thorough education to the young ladies committed to their care.

REFERENCES.—Hon. James Parker, And. Bell, Esq. Capt. Lawrence Kearney, U. S. N., of Perth Amboy. Hon. T. Frelinghuysen and Dr. J. Kearney Rodgers, New York. J. F. HALSEY, Principal,

March 7.—t May 15.*

EPISCOPAL WORKS.

NEW and cheap editions of the following works, just published and for sale by

SWORDS, STANFORD & CO.,

at their old established Church Bookstore, No. 152 Broadway.

Bishop Hobart's Christian's Manual; Do. Festivals and Fasts; Do. Companion for the Altar; Do. Communicant's Manual; Thornton's Prayers and Commentary; Dorr's Churchman's Manual; Do. Recognition of Friends after Death. April 4—tf

NEW WORKS.

MELVILL'S Sermons, new edition, 2 vols. 8vo.
Coleridge's Aids to Reflection.
Blunt's Lectures on Elisha.
Life of Wm. Wilberforce, by his sons.
Burton's Church History.
Moshiem's " "
Just published and for sale by
Apr 4 SWORDS, STANFORD & Co.

POETRY.

For the Churchman.

SUNDAY EVENING HYMN.

I.

Another day of sacred rest,
Devotion's consecrated day,—
Its means of grace, its comforts blest,
Its hopes and joys have pass'd away.

II.

And night her sable mantle throws,
O'er slumb'ring earth, and starry heav'n;
Season of calm and sweet repose,
To weary nature kindly giv'n.

III.

Thy goodness, Lord, in every change,
Of times and seasons, days, and years,
Wide as Creation's boundless range,
Vast as eternity, appears.

IV.

Thy deathless love, thy ceaseless care,
Thy mercies crowning all our days,
Inspire the confidence of prayer,
And claim the tribute of our praise.

V.

O may the heav'nly seed of thine,
Sown in our hearts this day, appear
In true repentance, grace divine,
And faith, and hope, and love sincere.

VI.

And now, through the defenceless night,
Protect our home from every ill;
And with returning morning light,
Renew our strength to serve thee still. B.

New York, March 9, 1840.

From "The Cathedral."

DISTANT CHURCH BELLS.

Up steeps reclining in th' Autumnal calm,
The woodland nook retir'd, and quiet field,
Upon the tranquil noon
The Sunday chime is borne.

Rising and falling on the silent air,
With many a dying fall most musical,
And fitful bird hard by
Blending harmoniously.

The moon is looking on the sunny earth;
The little fleecy cloud stands still in heav'n,
Making the blue expanse
More still and beautiful.

If aught there be upon this rude bed, earth,
Which angels from their happy spheres above
Could lean and listen to,
It were those peaceful sounds.

There is unearthly balm upon the air,
And holier lights which are with Sunday born,
That man may lay aside
Himself, and be at rest.

The week day cares, like shackles, from us fall,
As from our Lord the clothings of the grave;
And we too seem with Him
To walk in endless morn.

Not that these musical wings would bear us up,
On buoyant thoughts too high for sinful man,
But that they speak the best
Which earth hath left to give.

Of better hopes, and prayer, and penitence,
Rising in incense on the sacred air
From many a woodland spire,
Or hill-embosom'd tower;—

That sadness, and privation, and earth's loss
In the great sea of goodness are forgot,
And sense of stern decay
Is lost in sweet repose.

So deep are all things stamp'd with vanity,
So fading, and so fleeting, and so frail,—
And we too, while we speak,
Dropping ourselves away,—

That envy, and unkindness, and revenge
In very pity for themselves might weep,
Coping with a poor shade,
With real, sad unrest.

It may be that our hopes may be deceiv'd,
And we found wanting; yet a little while
We 'gainst ourselves will hope,
And against hope rejoice.

For earth hath nothing else found worth our care,
And if we lose her all, we nothing lose,
So poor while it remain'd,
And so short-liv'd when gone!

But if we are beguil'd by her false charms,
By her enthralling ways and prospects fair,
Her promises of good
The shadow of a shade,

Fleeting behind to-morrow—on—and on—
If we by her vain impotence beguil'd,
Lose our great being's end—
We are beguil'd indeed!

A GUILTY CONSCIENCE.

Had you all once felt the smart of a galled conscience, you would need no other argument to persuade you to avoid it; for that, doubtless, is the greatest torment and misery that mankind is capable of, as the wise man observes, saying, *The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?* No man, certainly, except Almighty God support him under it, either in judgment to punish him, or else in mercy to bring him to repentance by it. Ask but such a one, who labors under it, what it is to have a wounded and offended conscience, and he will tell you, that *no sorrow is like unto his sorrow, wherewith the Lord hath afflicted him in the day of his fierce anger: the arrows of the Almighty are within him, the poison whereof drinketh up his spirits, the terrors of God set themselves in array against him.* O the wormwood and the gall, the anguish and bitterness of his soul! How doth he fret, and fume, and vex, and tear, and torment himself at the remembrance of his sin and folly! Every thing is uneasy and troublesome to him; yea, he is a burden to himself, he cannot endure himself, but wishes he had never been, or could cease to be: his mind is distracted, his thoughts confounded, his whole soul is overspread with darkness and horror, and tossed to and fro, like a troubled sea, when it cannot rest, *whose waves cast up mire and dirt.* Thus is the poor man always upon the rack, distorted, tormented, terrified, and hurried about by his own outraged conscience; as if all the fiends of hell were let loose upon him. What would he now give, or rather what would he not give for a good conscience? If all the crowns and sceptres upon earth were his, he would willingly part with them all upon these terms, and reckon it the best purchase he ever made.—*Bishop Beveridge.*

Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

THE NOVELTIES OF ROMANISM; OR, POPERY REFUTED BY TRADITION. A SERMON, preached in St. Andrew's Church, Manchester. By WALTER FARQUHAR HOOK, D. D., Vicar of Leeds, Chaplain in ordinary to the Queen, and Prebendary of Lincoln.

(Continued.)

But a popular argument against this use of the Fathers, and this deference to the tradition of the Ancient Church, rather than to that of the modern religious world, is, that it is impossible for the mass of mankind to study writings so voluminous. But are the mass of mankind appointed to be teachers? We may fairly expect those who are ordained to the office of teaching to attend to such things, for to enable them to do so is the very reason why the Church is endowed. But in no sense will the objection hold as applicable to members of the Church of England; for it is asserted, and has never been contradicted, that on all essential points this primitive tradition is imbodied in the Book of Common Prayer. It is this that gives to the Prayer Book its weight and authority as an interpreter of Scripture. As such, it is, of necessity, to a certain extent, employed by those even who endeavor to unite their duty to the Church with their duty to the religious world;—to the Church of which the object is to bind us to those very principles which the religious world would relax. They may have their reasons for this deference to an uninspired formulary: those who are called High Churchmen, may have theirs, which is the one I have assigned;—the fact, namely, of its imbodying that primitive tradition, which, though not the light of the Gospel itself, for which we look to Scripture, may be serviceable to weaker brethren, when the blasts of strange doctrine are raging furiously around us, and threatening to bring down the very bulwarks of our Zion, to act as a lanthorn for the protection of that light. And if the High Churchmen provide you, my Brethren, with another reason for loving your Prayer Book, forgive them this wrong.

But then comes the grand charge of all—this system of deference to antiquity must lead to Popery; an assertion which it is the more difficult to refute, since it is impossible in these days to ascertain what, in the sense of the religious world, Popery is. Some persons tells us that the *surplice* is a rag of Popery, because the Papists in their ministrations wear a surplice in common with ourselves; others speak of the *Prayer Book* as Popish, because almost the whole of the Book of Common Prayer may be found in the Roman Missal and Breviary. Some religionists regard infant baptism as a remnant of Popery, while others only think it Popish to suppose that infants derive any benefit from that Sacrament: some persons think the Catechism Popish, and others that it is Popish to teach children doctrines before they can understand them: a highly respectable, though, as I think, an awfully mistaken class of religionists, who profess to be guided by the Bible only, think the doctrine of the Trinity Popish, because the Papists, amidst all their corruptions, still worship the Trinity in Unity and the Unity in Trinity. Now the real fact is, that you may in this way prove almost any scriptural truth to be Popish, because Popery consists in novel enlargements of old Catholic truth; in *novel additions to ancient and true doctrines.* Thus the Papist holds with us that the twenty-two Books of the Old Testament are canonical; but then he *adds* to them other books which we affirm to be apocryphal; he agrees with us in believing that after death there is a heaven and a hell, but then he *adds* a purgatory. He agrees with us that sins are to be remitted by the merits of Christ; but he *adds* the merits of the saints. He agrees with us that God is to be worshipped; but he *adds* again an inferior worship due to the saints, together with the Virgin and the angels. He receives Christ as a Mediator; but again he *adds* the mediation of the Virgin, saints, and angels. He agrees with us in believing our Lord's real presence at the Eucharist; he *adds* his corporeal presence by transubstantiation. He agrees with us in believing the Communion of Saints; he *adds* the invocation of them. He agrees with us in maintaining the divine authority of Bishops and Priests; he *adds* the supremacy of the Pope over all Bishops and Priests. He receives with us the three creeds; he *adds* the creed of Pope Pius the IV. These additions have led to further corruptions; such as the adoration of the consecrated bread at the Lord's Supper, the worship of images, and other superstitions not needful to refer to. You perceive, then, the very great absurdity of accusing persons of being Popish merely because it may be shown that the doctrines which they happen to hold are doctrines held also by the Papists. Why, on this ground, all would be Papists who believe in the plenary inspiration of Holy Scriptures; since such is the doctrine of the Church of Rome, as strongly enforced in the Vatican as in the Meeting House. The real question is, not whether the Papists hold such and such doctrines in common with us: but whether we adhere to their additions to the Gospel truth. To accuse those of an inclination so to do, who have a respect for antiquity, is evidently absurd; they are the very *last* persons to sanction Popish novelties, for the moment they do so their deference for antiquity must, in the very nature of things, cease; that is, they must renounce their principle before they can countenance Popery.

How can those who have respect for antiquity acknowledge the supremacy of the See of Rome, when they remember how Polycrates and the Bishops of Asia opposed the opinion of Pope Victor and despised his excommunications?—how the same Victor was rebuked for his arrogance and indiscretion by Irenæus?* how St. Cyprian saluted the Bishop of Rome by no higher title than that of brother and colleague, and feared not to express his contempt of Pope Stephen's judgment and determinations when that prelate gave his countenance to heretics?†—when they remember how Liberius, Bishop of Rome, in the 4th century applied to the great St. Athanasius to sanction his confession of faith: "that I may know," said that Pope of Rome to Athanasius, "whether I am of the same judgment with you in matters of faith, and that I may be more certain, and readily obey your commands?‡ When they learn from Gregory the Great, himself Bishop of Rome in the 6th and 7th centuries, that "the Fathers of the Council of Chalcedon were they who first offered to his predecessors the title of Universal Bishop, which they refused to accept;"§ as well they might, since Gregory tells us elsewhere in this epistle, that it is "a title blasphemous to Christian ears?" When they remember that the fourth Lateran was the first of those Councils which even Romanists call general, that recognized the authority of the Roman See as supreme over the Church,—a Council which assembled in the year 1215? How can they ever recognize the Church of Rome as "the mistress and mother of all churches," when they know that the Fathers of the second General Council, that of Constantinople in the year 381, gave that very title to the Church, not of Rome but of Jerusalem, writing in their synodical epistle: "we acknowledge the most venerable Cyril, most beloved of God, to be the Bishop of the Church of Jerusalem, which is the mother of all churches."*

No, my brethren, whatever difficulties some persons, relying only on themselves, may have in explaining that passage in the 16th chapter of St. Matthew, *Thou art Peter, and upon this Rock will I build my Church;* the Romish argument founded upon that text will fall harmless upon those who defer to the Fathers; since we have St. Augustine,† and St. Gregory Nazianzen,‡ and St. Cyril,§ and St. Chrysostom,|| and St. Ambrose,¶ and St. Hilary,** expounding that Scripture in the protestant sense.

Neither are *they* very likely to fall down and worship the Saints departed, who know that among the Fathers one of the strongest arguments, as they deemed it, which could be brought forward in favor of our Lord's divinity was the fact that *prayer* was to be made unto Him;—while we are commanded to pray only to God. The injunction to pray to Him was, in their minds, an assertion of his divinity. In vain to them will the Romanists attempt to explain away the second commandment; they will not even commence an argument upon the subject—their answers being, *we have no such custom, neither the churches of God;* they know that image worship was not sanctioned in any part of the Church, until what is called the deutero-Nicene Council, in the year 787. And the decree of that pseudo-council was immediately repudiated by the Emperor of the West, and all the great divines of the day, and among others by the clergy of the English Church. In vain did the Pope of Rome give his sanction to the idolatry; at a council assembled at Frankfort, the decree was (to use the language of the council itself,) "rejected," "despised," and "condemned" as a wickedness and a novelty.††

Does the Romanist bring forth his specious arguments (and he *can* do so,) for praying in a language not understood by the people: our answer is obvious: *we have no such custom, neither the Churches of God:* for antecedently to the 8th century, we can discover no nation which had not the Liturgy and Holy Scriptures in its own language, or a language known to it; Origen expressly stating, that in his time every person prayed to God in his own tongue, the Greeks using the Greek, the Romans the Roman language.‡‡

Think you those who defer to the primitive tradition of the Church will join with the Papists in enforcing the practice of auricular confession to the Priest? No, my brethren, though the Church of England does recommend, in her first exhortation to the Holy Communion, that if "any one cannot quiet his conscience, but requireth further comfort and counsel, he should go to some discreet and learned minister of God, and open his grief, that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice;" though such be the recommendation of the Church of England,§§ we know that auricular confession was never imposed as *necessary* until the Lateran Council in 1215.

It is sometimes insinuated that those who have a respect for the practices of antiquity, must be in favor of the celibacy of the Clergy, and it seems in vain that such clergymen by their own marriage show practically the injustice of the insinuation. But on this point we are under no concern; we still say to the Romanists, *we have no such custom, neither the churches of God.* It is true that many of the Fathers felt strongly with Richard Baxter, the celebrated non-conformist, that it might often be "inconvenient for ministers to marry who have no sort of necessity:"|||| these are the words of that pious non-conformist, and, perhaps, he thought, as the Fathers thought, that the same was taught by St. Paul, in the 7th chapter of the First Epistle to the Corinthians: they—St. Paul, the Fathers, and that pious non-conformist—thought that men were ordained not merely to make themselves comfortable, and to maintain a respectable station in Society,—but to devote all their energies, their Body, Soul, and Spirit, to the service of the Saviour, who bought them with his Blood; and they thought that in many instances men could do this better without the burden of a family than with it: they may have erred in opinion; and those who *censure* that opinion, may, I suppose, *likewise* err;—they may have carried these notions on this point to an extreme, and I, for one, think that they did so:¶¶ but *they* were not the authors of that iniquitous and demoralizing and soul-destroying rule of the Romish Church, by which Priests are *constrained* to vow a single life; for this rule was first obtruded in the Western Church (it is not even yet the rule of the Eastern Church) by Pope Hildebrand in the year 1074: and then the innovation was sturdily opposed by many of our English Clergy.***

But we will advance yet further. There is an inclination on the part of some Protestants to the doctrine of Purgatory: for what is Hell, in the estimation of those who deny the eternity of future punishments, but a Purgatory? And to those inclined to think well of the doctrine, the Romanist has some apparent Scriptural authority to produce. He refers us to the third chapter of the 1st Epistle to the Corinthians, where we read at the 13th verse: *The fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereon, he shall receive a reward. If any man's work be burned, he shall suffer loss, yet he himself shall be saved yet so as by fire.* By such a passage some persons may be staggered, but *we* can answer, *We have no such custom, neither the churches of God:* and for the truth of our position we can appeal to Bishop Fisher, a martyr to the Romish cause, who expressly tells us that "the doctrine of Purgatory was rarely, if at all, heard of among the ancients; and to this very day, the Greeks believe it not:" and he adds, with reference to the doctrine of Indulgences, "so long as men were unconcerned about Purgatory, nobody inquired after Indulgences, for on that all their worth depends."* Yes, and we can quote passages innumerable from the Fathers to show that the ancient faith was, as the true faith is, that when our life in this world is brought to a close, our state of probation ceases;† ay, and we can show that the first authoritative decree concerning Purgatory was made so lately as in the Council of Florence in the year 1438.

And be not astonished, brethren, at the admission made by Bishop Fisher;—I could produce to you similar admissions from Romish divines on almost every point. Of all vulgar errors, as you must have already perceived, none can be greater than that which would represent the Papists as appellants to antiquity. *Their* principle is obedience to those who from time to time occupy the place of ecclesiastical rulers. These, in their opinion, constitute that Church which is to be heard under penalty of being accounted a heathen or a publican; consequently there is no room for an appeal to antiquity, and accordingly the attempt to appeal from the present to the ancient Church has been branded by them, as Bishop Jebb shows, with the odious stamp of heresy.‡

(To be continued.)

* Euseb. Eccles. Hist. Lib. v. c. 24.
† Cyp: ad Pomp. 74.
‡ Athanas: Ep. ad Epictet.
§ Greg: Epist: Lib. 7. Ep. 30.

* Conc. ii. 966. Perceval's Roman Schism, p. 32.
† Augustine De Verb. Dom. Serm. 13.
‡ Nazian. Test. de Vet. Testam.
§ Cyril de Trin. Lib. 4.
|| St. Chrysost. Hom. 55. in Mat.
¶ Ambros. Com. in Ephes.
** Hilar. de Trin. Lib. 2. c. 6.
†† Canon. 11 Conc: Frankf.
‡‡ Orig. Cont. Cels. Lib. viii. p. 402.
§§ "Sudden changes without substantial necessary causes and the heady setting forth of extremities I did never love. Confession to the Minister which is able to instruct, comfort, and inform the weak and ignorant consciences, I have ever thought might do much good in Christ's congregation, and so I assure you I do at this day."—*Bishop Ridley's Letter. Appendix to Strype's Cranmer,* ii. 965.
|||| Life of Mrs. Margaret Baxter, chap. vi.
¶¶ I may add, that some of the opinions advanced on this subject by some of the learned and pious writers of the Oxford Tracts, appear to me to be incautious. I admit that the argument in favor of the celibacy of the clergy is strong, and such as to recommend itself to pure and holy and devoted minds. It looks well on paper. But the experiment has been made, and *it has failed.*
*** It was not till the time of William of Corboil, about 1129, that the marriage of secular priests was put down in England. Anselm seems to have attempted it about 1102, but Henry I. opposed him. It is plain that many Bishops in that reign and later were married men. See Collier of Geoffrey Rydal, Bishop of Ely, 1174-89. Collier, i. 381.

* Op. p. 496, Ed. 1597, Art. Cont. Lutherum.
† Perceval on the Roman Schism, p. 354.
‡ Bishop Jebb. Peculiar Character of the Church of England, p. 289.

THE HISTORY OF THE ENGLISH BIBLE.

(Concluded.)

HENRY VIII.—From 1509 to 1547.

After Henry began to quarrel with the pope, and Cranmer was advanced to the primacy, he changed his opinion, and began to listen to the opinions of his subjects, to have the Scriptures in the language they understood. When doctor Cranmer was advanced to the primacy, he stood in the highest degree of favor with the king, which was the cause of his unexpected promotion. This gave him so much influence and authority in the Church, that the convocation of his province, December the 9th, 1534, consulted and agreed that he should make application to the king, to name and appoint certain honest and learned men to translate the Scriptures into English, to be put into the hands of the people for their instruction. Cranmer applied to the king accordingly, and obtained a commission to himself and some other learned men, to prepare a translation of the Bible, for the instruction of his subjects. For expedition in this work, which he had much at heart, he divided the Bible into several parts, and gave one to each translator. When the translation was finished, the printing of it was committed to Richard Grafton and Edward Whitchurch, who obtained permission from Francis to print it at Paris. "About this time," says Archbishop Newcome, "an event happened which showed the vigilance and jealousy of the Romanists, with respect to vernacular translations of the Bible:—Grafton had permission from Francis I., at the request of king Henry himself, to print a Bible at Paris, on account of the superior skill of the workmen, and the comparative goodness and cheapness of the paper; but, notwithstanding the royal license, the Inquisition interposed, by an instrument, dated December 17th, 1138. The French printers, their English employers, and Coverdale, the corrector of the work, were summoned by the inquisitors; and the impression, consisting of 2500 copies, was seized and condemned to the flames. But the avarice of the officer who superintended the burning of these *heretical books,* for so they were called, induced him to sell some chests of them to a haberdasher, for the purpose of wrapping his wares." (Johnson says, "Only a few escaped; the lieutenant, for covetousness, disposing of them for waste paper to a haberdasher to lap caps in, being about four dry fats full, and these were bought again.") The English proprietors, who fled at the alarm, returned to Paris when it subsided, and not only recovered some of those copies which had escaped the fire, but brought with them to London the presses, types, and printers.

When Cranmer received some copies of this Bible, he said it gave him more joy than if he had received ten thousand pounds.

The king by proclamation, A. D. 1537, commanded one of these bibles, at the equal expense of the incumbent and the parishioners, to be deposited in every parish church, to be read by all who pleased; and, as some towns and parishes did not obey this first proclamation, it was enforced in a second, with severe penalties. At last, Cromwell procured permission, A. D. 1539, to all the subjects, to purchase copies of this English Bible, for the use of themselves and their families. By such slow steps, the people of England obtained the inestimable privilege of perusing the word of God in their own language, which had been long denied them. *Henry's Hist. of England.*

Coverdale's Bible, in folio, was published in 1535. "This," says Newcome, "is the first English Bible allowed by the royal authority, and the first translation of the whole Bible printed in our language. It was objected to by the bishops, as faulty; but, as they admitted that it contained no heresies, the king said, 'Then in God's name let it go abroad among the people.' An order was soon after issued out that every church should be furnished with one of these Bibles.'

"It was wonderful," says Strype, "to see with what joy this book of God was received, not only among the learneder sort, and those that were noted for lovers of the Reformation, but generally all England over, among all the vulgar, and common people; and with what greediness God's word was read, and what resort to places where the reading of it was. Every body that could, bought the book, and busily read it, or got others to read it to them, if they could not themselves; and divers more elderly people learned to read on purpose, and even little boys flocked among the rest to hear portions of the holy Scriptures read.

One William Maldon mentions, that when the king had allowed the Bible to be set forth to be read in the churches, immediately several poor men in the town of Chelmsford, in Essex, where his father lived and he was born, bought the New Testament, and on Sundays sat reading it in the lower end of the church. Many would flock about them to hear their readings; and he among the rest, being then but fifteen years old, came every Sunday to hear the glad and sweet tidings of the Gospel. But his father observing it once, angrily fetched him away, and would have him say the Latin Matins with him, which grieved him much. And as he returned at other times to hear the Scriptures read, his father still would fetch him away. This put him upon the thought of learning to read, that he might read the New Testament himself, which, when he had by diligence effected, he and his father's apprentice bought a New Testament, joining their stocks together; and, to conceal it, *laid it under the bed of straw,* and read it at convenient time." *Townley,* p. 186.

On the passing of the act beforementioned, (p. 7,) the following singular note was made by a poor shepherd, in a spare leaf of Polydore Vergil's works on the Invention of Things, printed in Grafton, 1546:

"*At Oxforde the yere* 1546, *browt down to Seynbury by John Darbye, pric:* 14*d.* *When I kepe Mr. Letymer's shype I bout thys boke when the testament was obberagatya that shepherdys might not red hit, I prey God amende that blyndness. Wryt by Robert Wyllyams keppyng shepe uppon Seynbury hill,* 1546. *Townley,* p. 190.

EDWARD VI.—From 1548 to 1553.

Henry dying in January, 1557, was succeeded by his son Edward VI. The young king favored the Reformation, and repealed the acts which prohibited the translation of the Scriptures. During his short reign, all persons were allowed the use of translations. New editions were published, and copies placed in the churches. Every ecclesiastical person under the degree of Bachelor of Divinity, was enjoined to provide a New Testament, in Latin and English, with the paraphrase of Erasmus; and Gardiner, Bishop of Winchester, was committed to the Fleet for refusing compliance, and at length deprived.

QUEEN MARY.—From 1553 to 1558.

Among many who glorified God, by suffering martyrdom in the reign of Queen Mary, Joan Waste, a poor woman, deserves never to be forgotten. Though blind from her birth, she learned at an early age to knit stockings and sleeves, and to assist her father in the business of rope-making; and always discovered the utmost aversion to idleness or sloth. After the death of her parents she lived with her brother; and, by daily attendance at church, and hearing divine service read, in the vulgar tongue, during the reign of King Edward, became deeply impressed with religious principles. This rendered her desirous of possessing the word of God; so that at length having, by her labor, earned and saved as much money as would purchase a New Testament, she procured one; and as she could not read it herself, got others to read it to her, especially an old man, seventy years of age, a prisoner for debt in the common hall at Derby, and the clerk of the parish, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without book; and daily increasing in sacred knowledge, exhibited its influence in her life, till when she was about twenty-two years of age, she was condemned for not believing the doctrine of transubstantiation, and burned at Derby, August 1, 1556. *Townley,* p. 193.

During Mary's reign, the Gospellers, as the reformers were then called, fled abroad, and a new translation of the Scriptures, into English, appeared at Geneva, of which the New Testament was published in 1557. This is the first New Testament in English with the distinction of verses by numerical figures.

QUEEN ELIZABETH.—From 1558 to 1603.

Elizabeth was indirectly requested at her coronation to countenance a translation, the Bible being presented to her in her procession, which she accepted with great appearance of gratitude and veneration, and the bishops were soon afterwards appointed to prepare a translation.

In 1560 the *whole* Bible, in quarto, was printed at Geneva, by Rowland Harte; some of the English refugees continuing in that city solely for this purpose.

An act of parliament was passed in England for a translation of the Bible into Welch, of which the New Testament was printed 1567; the whole Bible appeared in 1588. In 1568 Archbishop Parker's English translation appeared; this is called the Bishop's Bible.

The Roman Catholic Rhemish Testament was published in 1582. Their Douay Old Testament appeared in two quarto volumes, the former in 1609, and the other in 1610. "Nor were they ashamed to confess, that we forced them to translate the Scriptures into English against their wills." *Preface by King James's translators.*

JAMES I.—From 1603 to 1625.

In 1604, King James I., in consequence of a request made by Dr. Reynolds, the head of the non-conformist party, at a conference held at Hampton Court, in 1603, appointed fifty-four learned persons, chosen from both the universities, to make a new and more correct translation. Seven of these probably either declined the work from diffidence, or were prevented engaging in it by death, as only forty-seven appear in the list of translators. The translation was begun 1607, and completed in 1611. Seven of the translators were created bishops in a few years. (*Newcome.*) "Blessed be they, and most honored be their name that break the ice, and give the first onset upon that which helpeth forward to the saving of souls." *Preface by King James's translators.*

Thus after the lapse of almost one hundred years from the first appearance of the English printed Scriptures by the labors of Tyndal, we are come to the present authorized version; of which it has been remarked, that, "It is the birth-right of our numerous population, and has proved the means of knowledge, holiness, and joy to millions; and we trust it is destined, for ages yet to come, to be the glory of the rich, and the inheritance of the poor; the guide to the way-worn pilgrim, and the messenger of peace to many a dying sinner." *Historical Sketch of the Translation, &c., by the Rev. Messrs. Thomson and Orme,* p. 63; 1815.

MINISTERIAL RESPONSIBILITY.

I have oftimes, not without wonder and indignation, observed the strange confidence of empirics in physic, that dare venture on the practice of that noble art, which they do not at all understand; considering how for a little paltry gain they shrewdly hazard, or rather certainly destroy, the health and lives of men; and have judged them worthy of as capital and ignominious a punishment as those that kill men on the highways. But I have soon exchanged this meditation into another of more concernment to myself; and my indignation hath quickly returned into my own bosom, when I consider how much bolder and more hazardous an attempt it is for a man to venture on the priestly office; to minister to the eternal health and salvation of souls. How much skill is requisite to qualify a man for such an undertaking! how great care in the discharge of it! What a sad thing it would be, if through my unskilfulness or negligence one soul should miscarry under my hands, or die and perish eternally!

We minister to souls. Souls! Methinks in that one word there is a sermon. Immortal souls! precious souls! one whereof is worth more than all the world besides, the price of the blood of the Son of God.—*Bishop Bull.*

DEFORMITY.

Mock not at those who are mis-shapen by nature. There is the same reason of the poor and of the deformed—he that despiseth them, despiseth God that made them. A poor man is a picture of God's own making, but set in a plain frame, not gilded; a deformed man is also his workmanship, but not drawn with even lines and lively colors. The former, not for want of wealth, as the latter not for want of skill, but both for the pleasure of the maker.

Their souls have been the chapels of sanctity, whose bodies have been the spitalls of deformity. An emperor of Germany, coming by chance on a Sunday into church, found there a most mis-shapen priest, insomuch that the emperor scorned and contemned him. But when he heard him read these words in the service, "*For it is he that made us, and not we ourselves,*" the emperor checked his own proud thoughts, and made inquiry into the quality and condition of the man; and finding him on examination to be most learned and devout, he made him Archbishop of Colen, which place he did excellently discharge.—*Fuller.*

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THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical,* and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,
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ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

SAMUEL PHINNEY, Principal.
Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq., New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. tMay 1. $
January 18, 1840.

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.
Sept. 28. tf

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
SIMON R. MC'GOWN, } Assignees.
14 Pine-street,
Nov. 30.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.

Under the superintendence of
JOHN W. MITCHELL, *Chairman.*

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed, Ten Commandments, first table, on cards; second table. do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism, Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

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THE JUVENILE LIBRARY,

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